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GEORGE HARRIS: A MEMOIR.

CHAPTER III.

LIVERPOOL AND BOLTON.

WHILE Mr. Harris was engaged in the work of soliciting subscriptions for the erection of the projected Greenock chapel, he was invited to preach at Renshaw-Street chapel, Liverpool. I believe it was through Mr. Belsham's recommendation that this invitation was sent to him. The pulpit of Renshaw-Street chapel had been resigned by the Rev. Robert Lewin at the close of 1816, and Mr. Harris's appearance there was considered to be in the character of a candidate for the vacant situation. He received from the congregation an unanimous request to settle with them as their minister. The letter conveying their wish is dated April 6, 1817, and signed by Mr. Roscoe as chairman of the meeting at which the decision in Mr. Harris's favour was adopted, a number of other signatures being added. On the 22nd of the same month, Mr. Harris signified his acceptance of the appointment, and he entered upon its duties on the 12th of July following. His Greenock friends were disappointed at this change in his plans, but even they became generally convinced of the propriety of the decision to which he had come. When the unformed condition of the Greenock interest is compared with the settled and influential nature of the Liverpool one, that decision seems but natural to the case. That it put off the completion of the work for which he had left Scotland was indeed unfortunate; but this circumstance also proved the precarious character of the enterprise in which he had engaged. It is right, moreover, to say that he did not act upon his own judgment in the case alone. He consulted most of his friends, and both Mr. Belsham and Mr. Aspland approved of the course he pursued.

The situation upon which he thus entered, though an honourable, was a trying one. It was especially honourable to him on account of his youth; but his trial proceeded from what constituted his distinction.

The Rev. Robert Lewin was a notable specimen of that class of Presbyterian ministers who abstained from pledging themselves to any definite theological conclusions. He was understood by

his congregation to be an Arian; but it has been asserted that after he resigned the Renshaw-Street pulpit, he declared his belief in the Deity of Christ. Doctrinal teaching he did not indulge in, and his congregation were in advance of him as to the liberal character of their views of Christianity. Still there were among them some persons who thought with him, and perhaps a greater number who approved of his undemonstrative administration. Mr. Harris was, from the position he occupied no less than by his natural temperament, opposed to the peculiarities of that administration. He had adopted precise doctrinal conclusions, which he was desirous not only of stating without reserve, but of so enforcing as to make them tell upon those who differed from him in opinion. He was bent upon confuting and destroying error, as well as upon declaring what he thought to be truth. It is not strange, therefore, that, from the first, considerable objection to his ministry was felt.

It was only by the commanding position which his oratory immediately enabled him to attain, that the expression of this objection was restrained; but the popularity of his preaching for a time bore down all before it.

Public attention was specially drawn toward him by a sermon he preached on Sunday, April 19, 1818, and which he published under the title of *Unitarianism the only Religion that can become Universal*. It was an uncompromising assault upon orthodoxy. The occasion of its delivery was a pamphlet by the Rev. Robert Philip, an Independent minister, then of Newington chapel, Liverpool, and afterwards of Maberly chapel, London, entitled, *Unitarianism weighed and found wanting, in a Series of Letters addressed to the Rev. George Harris*. These Letters were intended as a reply to a course of evening lectures which Mr. Harris had delivered in Renshaw-Street chapel. To the second edition of the sermon there was appended "A List of the Unitarian Chapels, Fellowship Funds, and other Unitarian Societies in England, Scotland and Wales," which is said to have excited great alarm in the orthodox ranks. The altered sound of the trumpet gave assurance that the aggression was no accident, but was to be the order of the day.

This sermon was followed by *An Address to the Congregation assembled in the Independent Chapel, Great George Street, Liverpool*, which was called forth by a foul imputation cast by an Irish minister, from the pulpit of that chapel, upon a nameless advocate of Unitarianism in Ireland. The correspondence it contains presents an amusing contrast of bluster and reticence on the part of the offender, who declined, with an air of strong moral indignation, to afford the means of substantiating his statements: as thus—"Any further particulars I shall leave you to discover as you can, feeling that I should degrade both myself and the cause I espouse by any further condescension or inter-

course with a man capable of writing such an insulting letter as yours. On this account I request not to be favoured with any more of your epistolary productions. I am, Sir, an enemy of Socinianism, WILLIAM COOPER."—The great painter of human nature has immortalized a similar plea—"What, upon compulsion? No; . . . I would not tell you on compulsion. Give you a reason on compulsion! . . . I would give no man a reason upon compulsion, I."

Mr. Harris's greatest triumph in Liverpool happened, however, in connection with the delivery of a course of Sunday-evening lectures during the winter of 1819-20. The chapel was crowded night after night with hearers who listened with the deepest attention, and effects were occasionally produced which gave striking testimony to the power of the preacher. Sometimes the congregation seemed to become suddenly breathless, and at other times audible expressions of feeling could not be restrained. It is said that the mere utterance of two or three of the texts occasioned quite an electrical effect; as, for instance, that of the lecture on Free Inquiry, Isaiah xxi. 11, 12: "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye:" and that of the lecture on Original Sin, Ezekiel xviii. 2: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

Mr. Harris, indeed, was always remarkable for a felicitous choice of texts. I have already quoted that of the first sermon he preached, and it could not have been better chosen by the most practised skill; and that of the sermon on the Rathcormac Massacre—the account of the raising of the son of the widow of Nain—so far decided the case as to leave the way open for an unresisted appeal. Could anything be more apt for his purpose than a text he was accustomed to take when preaching on the comparative practical tendency of Unitarianism and Trinitarianism,—Judges viii. 2: "Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?"

The excitement produced throughout the religious community of Liverpool by the delivery of these lectures was very great. Various clergymen of different denominations set themselves to controvert them. The Rev. J. Jones, A.M., of St. Andrew's church, preached and published a sermon on the eternity of future punishment. The Rev. Robert Philip set himself to prove the identity of Unitarians and Deists. Dr. Stewart gave a lecture on the practical importance of the existence and agency of Satan. The Rev. Mr. Breeze took up the doctrine of Imputation; the Rev. Mr. Charrier, the Atonement of Christ proved from the Old Testament; and the Rev. James Lister, the Excellence of the Authorized Version of the Sacred Scriptures defended against the Socinians. In addition to these opponents,

the Rev. James Barr, then of Oldham-Street kirk, addressed to Mr. Harris a letter signed Aliquis, which "procured for its author the degree of Doctor of Divinity from the University of Glasgow. This gentleman was Moderator of the General Assembly of the Church of Scotland, May 1853."* Dr. Thom, in his account of Liverpool Churches and Chapels, tells us that the town walls were for months chalked with allusions to the subjects of the lectures,—“Harris kill the Devil,” “No Hell-fire,” &c. &c., being thus conspicuously displayed; and a Liverpool minister is reported to have said publicly, though not in Liverpool—“These men deny the doctrine of original sin; they deny the doctrine of election; yea, they deny the doctrine of the Trinity: while such monsters live on the earth, I wonder that the thunder of God sleeps.”† Shoals of anonymous letters accompanied the controversy. Of these, several were mere rhapsodies either of praise or of censure; others were solemn warnings or fierce denunciations; and others the expression of gratitude for the free proclamation of scriptural truth: two or three were evidently from insane persons; and one was delivered by the author himself, who attempted to enter Mr. Harris’s house through a window with his letter in his hand, and, when discovered, threw the precious missive upon the floor, and hastily escaped as if he feared for the very skin of his teeth.

These lectures were published with notes and an appendix—the latter devoted to their defence against opponents—in an octavo volume under the title of *Unitarianism and Trinitarianism contrasted*. Their publication had been earnestly solicited in an address signed “by persons of almost every religious denomination in Liverpool,” and it was under Mr. Belsham’s advice and approval that they were sent to the press. The volume had a considerable degree of popularity; and in one instance, the reading of it from a pulpit in the south of England without the accompaniment of manner which had contributed so much to its original effect, riveted the attention of a congregation for twelve successive Sundays. It did not, however, pass without objection from friends as well as foes, nor would any candid person hesitate to acknowledge that there was some ground for objection. The fault of the book was that it dealt too much in disquisitions on subjects which did not lie within the range of the author’s personal investigation. In transferring to his pages the results of the labours of others with regard to those subjects, it was not likely that the same degree of accuracy should be observed by him as would have attached to what came within the range of his own knowledge, and thus an exaggerated view was presented of some of the points insisted upon. In what did really come

* Liverpool Churches and Chapels, by the Rev. David Thom, D.D., p. 73.

† Christian Reflector, Vol. III. p. 119.

within his mental grasp, he exhibits a power of treatment for which due honour should be paid to him. His wonted clearness of statement and directness of moral appeal were never more characteristically displayed than they were here, and passages could easily be selected which would justify the commendation with which these efforts of pulpit eloquence were on their delivery greeted. The youthfulness of the man will sufficiently account for the defects of his work; but that work developed qualities, such as the unaffected simplicity of purpose which marked both its matter and its style, to which youth seldom attains. It should also be mentioned that the special fault of this publication was so far corrected afterwards, that the success of his future efforts arose very much from the carefulness with which he confined himself within the circle of his own undoubted knowledge. He became strong by virtue of a self-restraint that led him to content himself with that kind of influence in which his strength really lay.

It could scarcely have happened but that the notoriety which was thus gained for the Unitarian controversy should be distasteful to many sincere adherents of Unitarianism. It broke in upon old methods of action, and jarred against feelings which had been cultivated into a religious habit. It disturbed the quiet of men to whom peace was a necessity of pleasurable worship, and it threw men who identified all virtues with charity into a condition of antagonism. It was as by a sudden wrench that such individuals were torn from their associations, and the pain of separation was increased by its being a boyish hand that forced it upon them. The vigour of the grasp did not by any means compensate for its rudeness, and the earnestness with which it was given was more than balanced by the presumption attributed to it. Many who were opposed to Mr. Harris's proceedings were as sincere and honest in their convictions with regard to the truth held by him as he was; but they believed that theological error was to be corrected by the press rather than the pulpit, and though they would not countenance what they considered wrong, they shrunk from a public exposure of the wrong as fraught with more evil than benefit. There was, indeed, a class of men inferior to these, who acted with them, and with whom they were confounded, and whose special characteristics cannot be altogether omitted. Mr. W. J. Fox thus drew their portrait in a letter to the *Monthly Repository*:

“I have heard something and seen something of another description of persons called old Unitarians, who deem an avowal of their opinions unwise because it may expose them to inconvenience, and proselyting sinful because the attempt may excite bad passions: who give liberally at Calvinistic collections, and let their own institutions and academies languish or perish for want of support: who can overlook speculative differences such as worshipping an additional God or two, &c., and attend the

services and even the sacraments of the Church in preference to mixing with tradespeople and such folks at a country Unitarian chapel: who object to evening lectures because the smoke of the candles would soil the ceiling of their chapel, or its floor be dirtied by the vulgar feet of the hearers who might be attracted on such occasions: who are vexed that Unitarianism should be spoiled for a refined and genteel religion by its communication to poor and ignorant people, who had better been left to the Church or the Methodists."*

In addition to the religious excitement which Mr. Harris created, he obtained the reputation of a strong political partizan. I have already said that he was, at a very early period, attached to what was called Radicalism. During his student life in Glasgow, he took every opportunity of actively exerting himself in that cause. He was one of the delegates from Scotland to the meeting for Parliamentary Reform which was held in London at the beginning of 1817; and, throughout the whole of his residence in Liverpool, he was prominent in every struggle which had in view the extension of popular liberty. That residence extended over one of the darkest periods of modern English history in its relation to the cause of freedom. The Habeas Corpus Act was suspended during nearly the whole of 1817 and a part of 1818. An atrocious spy system was deliberately adopted and brought into extensive operation. Numerous arrests on political accusations took place, and were followed by imprisonment, transportation and capital punishment. The Manchester massacre occurred in August 1819. The country was for a long time kept in a state of violent agitation, the Government being in collision with the mass of the people, and the sense of civil wrong being aggravated by wide-spread commercial distress. Many Reformers voluntarily left England, in despair of improvement, or were forced to do so by their apprehension of penal consequences. Liverpool was one of the principal ports for this emigration, and Mr. Harris was brought into much personal contact with this class of men, some of whom were professors of his own religious faith. He gave a hearty welcome and his full sympathy to those with whom he thus met on their exodus from oppression, and his hand seconding the generous impulse of his heart, he relieved their pressing wants to his own pecuniary embarrassment. Such a position as was thus assumed was calculated to give increased offence to the parties who were already offended with the new phase of their religious affairs that had presented itself. Perhaps there is no hostility so bitter as that which is felt by persons of conservative feelings toward those whom they accuse of revolutionary designs, and such hostility could hardly be expected to reconcile itself patiently to the relation between members of a church and their minister. In our days, this would produce an unpleasant state of things;

* Monthly Repository, Vol. XII. p. 334.

but, in the days of which I am speaking, the unpleasantness was accompanied with a fear of actual danger from the law. It was excusable that a little irritation should be felt when one's instructor in sacred matters was dubbed—though it was only by Tories—"The Devil's Chaplain;" and one does not wonder that when a sea of white hats—a white hat being the badge of Radicalism—was beheld stretching itself before the doors of the chapel in Moseley Street, Manchester, the frequenters of that temple should have been frightened from their propriety.

Perhaps, however, if Mr. Harris had confined his preaching to his own chapel, neither his religious nor his political activity would have provoked an open resistance. But he engaged in missionary operations that spread his fame throughout Lancashire and Cheshire, and brought him into collision with ministers and laymen in every part of the province which those two counties constitute.

In June 1818, a circular was addressed by him to the Unitarian ministers of these counties, containing a plan of an Unitarian Christian Association, and announcing an intention to submit a resolution in favour of some such plan to the Provincial Meeting to be held in Bolton at the close of that month. The resolution was proposed and apparently received with favour, but no practical measure for carrying it out was adopted either at that meeting or at the subsequent one in 1819.

"The result fully satisfied me," says Mr. Harris, "that if anything were effected for the furtherance of missionary exertions, it must be by a few individuals *beginning* the work, and proving to those who needed such proof, that something *might* be done in the two counties of Lancaster and Chester to disseminate the doctrines of Unitarianism which the ministers in the regular discharge of their duties to their respective congregations had not done. Several persons agreed in these sentiments, and therefore on the 10th September, 1819, at a meeting held in the vestry of the Unitarian chapel, Renshaw Street, Liverpool, it was unanimously resolved, 'That it is a most desirable object to establish an auxiliary institution for the two counties of Lancaster and Chester in support of the Unitarian Fund established in London in the year 1806.'*

A general meeting of the Unitarians of the two counties was accordingly held in Liverpool on October 19, 1819, and though there was considerable discussion and some opposition, the plan of action proposed by Mr. Harris was adopted by a large majority. Thus was formed *The Lancashire and Cheshire Unitarian Association*. Attempts were made to obtain for this institution the sanction and co-operation of the Provincial Assembly both at the annual meeting of 1820 and that of 1821, but without

* Christian Reflector, Vol. III. p. 241.

success. It was thus left to its independent resources, and it became, instead of the extensive organization it was intended to be, an instrument principally employed by Mr. Harris and his immediate friends for disseminating their views of Christian truth in those localities which lay within their reach.

A preparation had been made for this work by the commencement of missionary efforts nearer at home. An Unitarian Tract Society, comprising members of both the Liverpool congregations, was in active operation. A Fellowship Fund had also been established. A school-room for Unitarian worship was opened in Cross-Hall Street, Liverpool, various laymen joining with the ministers of the town and neighbourhood in conducting the services. These services were held on continuous week evenings. A class meeting for the purpose of religious reading and conversation was held in the same place with great success, and with it was connected a "Free Library," consisting chiefly of books on the Unitarian controversy. Thus a staff of workers was created and brought into training; and, with their assistance, a great deal was done, as one of the Rules of the Association expresses it, "to promote the principles of Unitarian Christianity by means of popular preaching." Another object of the Association,—“to keep up an intercourse and correspondence between the different religious societies in Lancashire and Cheshire which are united upon the common principles of the strict unity of God, and of his universal love to his creatures,”—could not be fulfilled.

Mr. Harris himself was the mainspring of the movement. At its commencement he undertook a missionary journey for a fortnight through East Lancashire, travelling 220 miles and preaching thirteen times, and attracting large congregations wherever he appeared. This was, in reality, but a fair indication of the course he pursued during his ministry in Bolton as well as in Liverpool. Wherever he had the opportunity of preaching what he regarded to be the gospel of Christ in its purity, he went, regardless of labour or sacrifice or discredit; and everywhere he gathered around him crowds who drank in his word with joy and thanksgiving. Rooms in inns and cottages chiefly formed the temples which he consecrated by the presence of an earnest piety; but not unfrequently that great temple "not made with hands" which earth and sky alone enclose echoed to his living voice.

Eventually the missionary stations under the direction of the Association were Astley, Hoghton Tower, Islam, Leigh, Mellor, Middleton, St. Helens, Swinton and Wigan.

I must pursue the story of this missionary work to the end.

Great dissatisfaction was felt and expressed with the modes of action adopted by Mr. Harris, and many of his ministerial brethren, as well as a large and respectable class of the laity,

became alienated in feeling from him. This only rendered him the more strenuous in his endeavours, so that he might, if possible, overcome opposition by success.

When he removed from Liverpool, he took what may be called a missionary situation in Bolton, opening a new chapel in the interest of a body of persons who had separated from the old Bank-Street congregation. Here the field of his exertions was enlarged, and he was especially zealous in upholding and strengthening the cause of those Methodist Unitarians of whom so interesting a history is given by Mr. John Ashworth in his *Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, Newchurch in Rossendale, and other Places*. It will be remembered that these people, without knowing of the existence of Unitarianism, arrived, through searching the Scriptures alone, at a belief in the sole Deity of the Father, and the unpurchased redemption revealed by the mission of his Son.

At the Provincial Assembly of 1822, a letter was read from the Rev. John Yates, of Liverpool, offering £100 as the basis of a fund for the promotion of missionary preaching; and it was resolved that an Association for that purpose should be formed. This resolution was carried out by passing by the institution already existing, and constituting a new one. With this new institution Mr. Harris immediately co-operated, its practical working being commenced by his preaching at Middleton under its auspices. The personal opposition manifested in the proceedings which led to the reconstruction of a plan of operation, did not, however, cease when both parties were apparently united in one scheme. "Some ministers and other friends" declined supporting the missionary fund because Mr. Harris was a member of it, and he tendered the resignation of his membership, expressing when he did so "an earnest hope that its exertions might be crowned by the Almighty with success."

An unhappy controversy took place between him and the Rev. B. R. Davis, of Chowbent, which issued in the publication of a pamphlet by each of the controversialists. The strife was still about matters connected with missionary work. I am bound to say that Mr. Harris seems to me to have had the best of the argument; but I have received, even from his warmest adherents at the time, expressions of high regard for Mr. Davis's character; and I am happy in being able to record that, years after, when Mr. Davis died, a warm tribute of respect to his memory was inserted by his old opponent in the pages of the *Christian Pioneer*.

At the Provincial Meeting of 1823, held at Bury, Mr. Harris preached the sermon, which he afterwards published under the title of *Motives to induce Unitarian Christians to excel their Brethren*; but "the contention was so sharp" between the disagreeing parties, that they dined at two separate inns. The conservative party assembled at "The Eagle and Child,"—the

ensign of the great aristocratic family of the district not insignificantly crowning their proceedings; and the advanced liberals—with still greater significance considering their eager antagonism—took shelter in “The Hare and Hounds.”

I need mention but one other circumstance of the same character as those to which I have been lately referring. When, in 1824, a valuable testimonial was presented to the Rev. John Grundy on his leaving Manchester for Liverpool, Mr. Harris delivered a speech at the dinner held on the occasion. To that speech I have already alluded. It produced a great sensation at the time and afterwards. A contrast between the spirit of Orthodoxy and that of Unitarianism formed its most striking part. I have no doubt that, as delivered, its effect was tremendous, though a calm judgment will not approve of its denunciatory character. It excited great wrath and indignation among the orthodox community, and was the occasion of much recrimination. It was resented as an unheard-of thing, although its worst fault was its imitation of similar things on the part of the aggrieved. It gave rise to a correspondence which was afterwards published as a pamphlet, with the title of *The Manchester Socinian Controversy*. To this speech the Lady Hewley suit has been attributed, and it was certainly appealed to as a justification of such proceedings as that suit embraced. I neither accept the justification nor credit the honesty of the appeal. It is a very shortsighted view of the case which does not look beyond that cause. The cause was deeper far than any temporary irritation which a speech could produce, and before the delivery of this speech the deeper motive had exhibited itself in positive acts. I believe, too, that the real offence of the speech was not the accusation it involved, but the determination it indicated. Nevertheless, as this occasion of offence was eagerly seized upon by the enemies, so it was lamented over by many of the friends of Unitarianism, and Mr. Harris was represented as having injured the interest which he was simply bent upon maintaining with an uncompromising vigour. Sad would it have been for the fortunes of religion among those whom he addressed, if the Lady Hewley suit had been staved off by any violation of integrity, though it should be but in the form of concealing the truth.

The circumstances I have related placed Mr. Harris in an unnatural and painful position towards the great objects which he lived to promote. He had lost none of his popularity among the mass of the people; all his energies had increased rather than diminished; but the wide field of activity which he had proposed to occupy was shut against him, or he was deprived of the sympathy and assistance which were necessary to its efficient cultivation. No one throughout the province was to be compared with him in those qualifications which were fitted for doing the work of conversion that offered itself, and yet he was not

permitted to take a station with regard to that work in which his talents had full or free play. The consequence was, that he remained in the province only till September 1825. In that month he gave up his charge at Bolton, and sought a more open sphere of exertion in Glasgow. There were other considerations that contributed to this change, but the great reason for it was that his expectations of employment for the missionary zeal that burnt within him had been disappointed.

In November 1821, Mr. Harris gave notice of his determination to resign his office as minister of Renshaw-Street chapel, Liverpool, and the resignation took place at the end of the following March. The real causes which led to this separation may be gathered from what has been already said, but the operation of those causes was quickened by personal differences which rendered the separation a very distressing one. A change of feeling on this subject has been, however, long ago produced, under whose influence all parties would now be ashamed to revert to the miserable contentions of that time.

He closed his ministry with a course of lectures which were as numerous as any he had previously delivered. They are said to have surpassed, as pulpit efforts, the lectures in his printed volume, and there were among the hearers of them a greater proportion than before of intelligent and educated persons unconnected with Unitarianism. The lecture on a comparison of the Churches of England and Rome was introduced by a very striking text—Ezekiel xvi. 44, “As is the mother so is the daughter”—the reading of which was wonderfully effective. On one of these lecturing occasions, Mr. Harris, when giving out the first hymn, said with marked emphasis, *Let us stand up and sing*, and the congregation at once started to the prescribed attitude. A Churchman the next day met a member of the congregation, and laughed at him for allowing his minister, as he said, “to decree rites and ceremonies.” “Yes,” replied the Nonconformist, “he is the president of our assembly, and were he to tell me to stand up on one leg, I should do it”—adding, however, with true Dissenting reservation—“till I was tired.” During another of the lectures, the gaslights sunk down almost to darkness, in the midst of a description of the dimness and gloom preceding the revival of learning and religion in Europe; and as the preacher spoke of the sun of righteousness arising with healing under his wings, the lights suddenly shot up again with startling brilliancy. The singular coincidence was a mere accident; but if it had been a trick, it could not have been better managed, and many a worse evidence of miracle has been accepted by the faithful. As it was, the sensation occasioned would not be forgotten by any one who witnessed it.

One of the last acts of Mr. Harris before leaving Liverpool was the opening for Unitarian worship of a place in Sir Tho-

mas's Buildings which had formerly been a Roman Catholic chapel. This was the initiation of a scheme for church extension which, though devised by him, he was obliged to leave in other hands.

Immediately on closing his ministry in Liverpool, he began his ministry in Bolton. The Moor-Lane chapel there, which had been purchased for his use, was opened by him on Easter Sunday, April 7, 1822. The services on that and the succeeding day were conducted in the presence of enthusiastic crowds of people. Mr. Fox, who had engaged to take part in them, being prevented by illness from attending, the whole of the four sermons which had been advertised were preached by Mr. Harris himself. The collections made at the close of these services amounted to £101. 10s. 4d.

The assembling together of friends from all parts of the district on this occasion was continued at the future commemorative anniversaries, which were regularly held on the Easter Sundays, and became to some extent popular meetings in the interest of the Unitarian faith. "These Easter anniversaries," says one who often partook of their influence, "were glorious gatherings, at which not a few found their principles invigorated, their zeal increased, their resolves to make open and manly avowal of unpopular truth strengthened, and went from the meetings to their several spheres of labour with renewed hope and determination, thanking God and taking courage."

I have no opinion to offer as to the merits of that separation from the Bank-Street congregation, Bolton, which resulted in the formation of the Moor-Lane congregation. The separatists first met for religious worship in an upper room of a cottage where the backs of the people pressed against the slanting roof, and they then worshiped for about five months in the Cloth Hall. The chapel in Moor Lane, which was originally built as a Scotch kirk, but had latterly been used by the Calvinistic Baptists, was taken at a cost of £900, on the understanding that Mr. Harris would occupy the pulpit. What determined him to accept this proposal was, in a great measure, the complete sympathy both on theological and political questions that existed between him and the principal persons who had engaged in the separation. Of these, several had made great exertions on behalf of their principles, and incurred almost total social proscription by professing to be reformers in Church and State. Such individuals as these were especially congenial to Mr. Harris's character, and it was his pride as well as his pleasure to cast in his lot with them.

It cannot be concealed that his congregation, on account of the peculiar circumstances under which it was formed, did not rank, in general estimation, with the other established congregations of the province. The excellent choice of a minister which

the Bank-Street congregation made in the person of the Rev. Franklin Baker worked a sure though gradual strengthening of the rival interest, whose unobtrusive progress contrasted favourably with the continued proclamation of their proceedings which the Moor-Lane congregation found it necessary to adopt. Still, during Mr. Harris's stay in Bolton, everything was done that could, under the circumstances, be done to maintain the cause he had espoused. There was no lack of energy and perseverance on the part of its adherents. In the course of three years, nearly £3000 were raised for the religious objects of the congregation, and this was done principally by labouring men, many of whom worked extra hours in order to gain the means of contributing to these funds. The honest warmth and independence of the Lancashire character was never better displayed than under the circumstances before us. Mr. Harris's talents and exertions were undoubtedly the most important elements in the undertaking to which he had joined himself. He was particularly qualified for the services which such an undertaking required, and that not merely by the actual work he could contribute toward it, but also by the hopeful spirit which he was always able to maintain and ready to encourage. He was a true leader of his enterprising band; for while prompt to offer the right counsel himself, he was equally quick to perceive and avail himself of the wise suggestions of others.

He left the Moor-Lane congregation in 1825, after a trial of three years, but before the interest had become consolidated, and it could not be expected that the same prosperity should have attended it after his influence had been withdrawn. The two congregations became, in the course of time, united together again, and now constitute, under Mr. Baker's ministry, a happy and prosperous society, to which the memory of the past is as that of a journey through the wilderness which has led to the promised land.

During Mr. Harris's residence in Bolton, besides attending to his regular ministerial duties and the missionary efforts of which I have spoken, he had much controversial work to do. He was, as usual, attacked by a host of opponents, with whom he had to fight single-handed. On the title-page of his pamphlet, *Unitarian Christianity Defended*, which was published at this time, are the names of "the Revds. Abraham Scott, T. Allin and William France, Mr. Richard Carlile, and the Revds. Joseph Fox and William Jones," to all of whom that pamphlet was a reply. Mr. Allin's part of the warfare was very ably conducted. He directed his attack, not against Mr. Harris's theological opinions, but against certain statements of fact which were contained in the volume of Liverpool Lectures. The attack was a successful one, and it was rendered still more so by a rejoinder to the reply. Mr. Harris would, I believe, have had no hesita-

tion in acknowledging that, on this occasion, he fought in armour that he had not proved. The sling and the stones from the brook would not thus have betrayed the confidence of his shepherd's hand. Mr. Allin has been for many years an intimate friend of mine. He is one of the few persons of his class in whom a change of religious opinion on my part has produced no change of feeling or association. It is on this account that I could not forbear from making the reference I have done to this controversy, especially as it gives me the opportunity of adding that, from my equal knowledge of the two disputants, I have been not a little amused on reading their productions by the hard words with which each of them did injustice to himself no less than to his foe.

In 1820, a monthly magazine was started in Liverpool under the name of *The Christian Reflector and Theological Inquirer*. It was devoted to the interests of liberal theology, and its joint editors, as long as the former remained in England, were Mr. Harris and F. B. Wright. After the year 1825, it was continued by Mr. Wright till the close of 1829.

F. B. Wright was in many respects a remarkable man. He was brother of Richard Wright, and also of the John Wright who in 1817 was most shamefully prosecuted for blasphemy. He was a printer by trade, and had himself been imprisoned for unlicensed printing. His theological reading was very extensive, and he had gained a considerable acquaintance with biblical criticism. Besides this, his general knowledge was varied and accurate, and he was more than ordinarily skilful at his trade. He was a busy writer, being the author, among other things, of a "History of Religious Persecutions." He was also a frequent preacher, and one of Mr. Harris's most efficient assistants in that line. He had a determined antipathy to Calvinism, united with a strong attachment to Christianity. With certain oddities of habit, he was nevertheless distinguished for his warm and steady friendships. His wife was a Calvinist; but neither her orthodox persistency nor his Unitarian enthusiasm disturbed the good feeling of his household, though no restraint was placed upon the discussion of religious subjects there on both sides. How he contrived to get through the amount of work he performed was a mystery to his friends; for he seemed always employed in the manual labour of his printing-office, and yet always ready for any other kind of labour that was to be done. If ever there were a single-hearted, faithful and earnest lover of truth, it was he. He was the first to introduce Channing's Sermons and Essays to the English public. They were received, one by one, from the other side of the water; and, appreciating their great value, he printed them separately as they came to hand.

I am obliged reluctantly to content myself with this single sketch of character, selected from a wealth of materials which

relate to Mr. Harris's intimate associates at this period of his life.

A sermon was published by Mr. Harris while in Bolton on *The Causes of Deism and Atheism*. The appeal to unbelievers with which it concludes is among the finest specimens of his power as a preacher that his writings contain. It cannot be read without something of the effect being realized which its delivery must have produced.

My friend, the Rev. Henry Green, of Knutsford, resided with Mr. Harris through a considerable part of the time whose chief events I have attempted to describe. If my description has any interest, it is chiefly owing to the information with which he has furnished me. I have had other aid, but his has been the most valuable. I am only afraid that I have spoiled his narrative by adapting it to my purpose. Besides taking the opportunity to make this just acknowledgment, I have brought forward Mr. Green's name now to give on his authority a brief account of the change which at this time happened in Mr. Harris's domestic condition.

For two years, from 1819 to 1821, except when his sister was with him, the house was a true bachelor's home. A leg of mutton, brought to table from day to day till consumed, was so generally the only dinner provision, that a benevolent lady waylaid the person who took the weekly order to the butcher, and fairly popped the question, "Why on earth do you never have any joint but a leg of mutton?" The fact is worthy of record as it illustrates the remarkable simplicity of taste in the matter of food which belonged to the master of the house. With all this plainness of diet, the utmost hospitality was shewn. The door of the house was always wide open to any one from England, Scotland or Ireland, who was known to have an interest in the Unitarian cause, and the ardent friends of that cause in the neighbourhood might often be found gathered under its roof. To all such the welcome was, "Blessed is he that cometh in the name of the Lord." The bachelor's house, however, underwent a happy transformation in the summer of 1821, when Miss Auchenvole, of Glasgow, became Mrs. Harris. She belonged to a family in Scotland which had long been distinguished for its attachment to liberal Christianity, and her parents took an active interest in the establishment of Unitarian preaching in Glasgow. Her father's house was the resort of University students of Unitarian connections, and in this way Mr. Harris was introduced to the family. Her acquaintance with him commenced on her returning from Birmingham, where she had been at school, to reside with her mother after her father's death in 1813. I am fearful of touching with too rude a hand the sanctities of this married life, but I may be permitted to say in as few words as possible that it embraced thirty-eight years of uninterrupted

confidence. The satisfaction expressed by Mr. Green at the change of administration in the matter of external household comfort which Mrs. Harris's advent occasioned, was but a symbol of the blessing which throughout all those years she conferred upon her husband. Every trial was softened and every triumph heightened to both by the all-pervading influence of a happy home.

In the preceding article, our valued contributor, Mr. Gordon, has referred to a statement made some years ago in Dr. Thom's *Historical Account of the Churches and Chapels of Liverpool*, to the effect that Mr. Lewin towards the close of his life professed orthodox opinions on the Deity of Christ. We happen to possess a letter from Mr. Thos. Bolton (the first Mayor of Liverpool under its reformed corporation) which, in the judgment of those who knew that gentleman and the relation in which he stood to Mr. Lewin, will probably be regarded as decisive. It will be seen by our readers that we violate no confidence in making this letter public.—ED. C. R.

Extract from a letter addressed to Rev. R. Brook Aspland, and bearing date Liverpool, June 9, 1855.

"Until this morning I had not seen Dr. Thom's publication. What is there stated of the late Rev. R. Lewin towards the close of his life, as professing 'his belief in the proper Deity of Jesus Christ and that Jesus is God,' I cannot but believe to be very incorrectly reported. I became a member of his congregation in 1800, and continued so until his retirement from the ministry, and neither in his public or social services, or in my intercourse with him during the remainder of his life, did I ever hear from himself or any of his family that he entertained the opinions ascribed to him by Mr. Walter, whom I have always considered deficient in judgment and a very weak and credulous man.

"You will be so good as to make any use you please of this communication.

"Yours very truly,

"THOS. BOLTON."

A LIBERAL CHURCHMAN ON THE UNITY OF THE CHURCHES.

WHEREBY would be produced unity? Would we force on other churches our Anglicanism? Would we have our thirty-nine articles, our creeds, our prayers, our rules and regulations, accepted by every church throughout the world? If that were unity, then in consistency you are bound to demand that in God's world there shall be but one colour instead of the manifold harmony and accordance of which this universe is full; that there should be but one chanted note which we conceive most beautiful. This is not the unity of the Church of God.—F. W. ROBERTSON.

WILD FLOWERS.

These stanzas were written by the late Lady NOEL BYRON on hearing of Prizes being awarded, at a village Floral Exhibition in Cheshire, to children employed in the cotton-mill of R. Hyde Greg, Esq., for the best collection of wild flowers.

Who loves the wild flower best?
The sailor, who has never seen
For many weeks the living green
Of earth's familiar vest?

Perchance 'tis he who hath
In fever on his bed reclined,
And meets the healing, fragrant wind
And primrose in his path?

Or is he still more glad
Who, issuing from the prison's gloom,
Imagines all the flowers that bloom
In heightened colours clad?

No; there is yet a joy more pure,
Less tintured with regret or fear,
Where mem'ry mingles not a tear—
Oh! may that joy endure!

'Tis when the fact'ry child
Strives for the kindly-offered prize,
And gathers for the judge's eyes
A garland fresh and wild.

In that sweet garland blend
Our Heavenly Father's smiles of love,
And the best pledge—how dear above!—
That man shall be man's friend!

CHRISTIAN MISSIONS IN INDIA AND THE RELIGIOUS CONDITION OF THE HINDOOS.

THE ADDRESS DELIVERED AT A MEETING OF THE LONDON DISTRICT UNITARIAN SOCIETY, HELD AT RADLEY'S HOTEL, FEBRUARY 24, 1860.

BY MR. HODGSON PRATT.*

I now come to a third popular assertion among Unitarians, viz., that the main cause of the small success which has attended the efforts of the missionaries is to be found in the prominence which they have given to theological dogmas from which reason revolts. Now let me first consider how far this is true of missionary preaching addressed to the Anglo-Hindoos or Young Bengal class. When speaking of the educated natives, I cannot help thinking that here at least we have much the same work as that we have at home. In both cases, the opportunity of learning what is the nature of Christ's message is within reach. Theological or philosophical prepossession does not occupy the ground, and I believe thoroughly that neither in England nor in India are theological questions the chief obstacle in the way of progress. Trinitarian and Calvinistic doctrines have not prevented the growth of earnest belief in the hearts of millions in Europe. I doubt, indeed, whether among those having much natural capacity for religious influence—really pious natures—orthodoxy has stood much in the way of Christian belief and nurture at home; nor do I believe that it has been so in Bengal. In talking to the converts, I generally found that they knew very little and thought very little about the theological part of the Christianity they had adopted at such heavy sacrifices. It was the *religious* aspect of Christianity, the personal influence of the missionaries—so much greater and better than any men they had ever known, so different in their motives of conduct, so disinterested, so loving;—it was the grandeur of Christ's teaching, the beauty of his character, so marvellously different from anything they had any idea or notion of—that instinctively told them that this religion was indeed from heaven. Was not this precisely the process in the hearts of the first converts in Judea, Greece and Rome? As to the theology, they took that on trust, for the sake of the rest, neither believing nor understanding it. I believe that with the mass of those who do not embrace Christianity, it is not theology which is the stumbling-block, but their own hearts, the feeble because stifled voice of conscience, the want of a sense of sin, their unwillingness to make the necessary sacrifice or to obey the moral law of the gospel, to give up their freedom, to put themselves under the eye of missionaries and Christian comrades, pride and want of humility of heart. And may I not ask whe-

* Continued from p. 343.

ther, in the case of our home missions, causes of this kind have not more to do with the rejection of Christianity than the theology to which you attribute all the blame? As regards the uneducated classes of the Hindoo population, the missionaries of India have wisely learnt to keep in the background a great part of their systematic theology. They have laid more stress upon the points which Unitarians would themselves put forward, urging of course also upon the people their sinfulness and their need of a Saviour to deliver them from the consequences of their sin, and to help them to grow better.

There is another point upon which Unitarian writers have, in my opinion, laid undue stress, viz., the differences of opinion prevailing among the different Christian sects. But Protestant missionaries in India have wisely agreed to merge their differences, and a thorough union of all denominations, including the Church of England, has been actively and effectively carried out. They avoid interfering with one another. If the London Mission has its agents at work in any town or district, the Church Missionary Society or Baptist Society abstains from going there, and takes some other unoccupied field instead; while every month the missionaries of the different Societies meet together to compare notes and interchange their experiences. As to Catholicism, in Bengal at least, this Church does not come prominently into the notice of the native population; its priests confine themselves chiefly to supplying the spiritual needs of the Portuguese, half-castes and British Catholics. As regards the great mass of Protestant Christians, therefore, it is not true that they are separated into opposing sects, divided by jealousy and by doctrines fundamentally different: in fact, whatever differences exist, they are not appreciated or felt until after a native has joined the Christian community and comes to inquire into details. Nor would these differences, even when known, present any great difficulty to a Hindoo mind. They are accustomed to regard truth as many-sided, and differences of view as the result of divine knowledge coming in contact with the multiplied varieties of human ignorance.

But I am far from saying that the mode in which missionaries have carried on their work among heathen nations is not open to many objections. In the first place, the missionaries, as a body, have not generally possessed the high intellectual capacity requisite for a work of such arduous difficulty. There has been abundant earnestness and self-sacrificing zeal; and I know nothing more touching, more beautiful, than the sufferings of the first missionaries; for it was always those who entered the breach who had to suffer most. There can be no greater proof of the divine power of Christianity than the patience, the long-suffering, the toilsome and arduous labours of Carey, Ward and Marshman in Bengal, or of Judson in Burmah. Picture to your-

selves the lives of such men, passed in the terrible climate of the East, without any of the defences with which men now surround themselves,—dwelling in stifling little native buildings, hardly with the necessities of existence,—exposed to the depressing influence of fever and malaria, without the society and support of their race and kindred,—working for years in the composition of grammars and dictionaries before they could take a single step forward,—discouraged by the enormous difficulty of making their teaching comprehensible to a race whose whole life, experience and ideas ran in so different a channel from their own,—baffled by the sophistry, ingenuity and learning for which they were utterly unprepared; then after years of effort, perhaps making a single convert who turns out worthless,—a disgrace to their cause,—some one who had imposed upon them for the sake of the money upon which he might indulge his vices! How can we speak too highly of the martyr-like endurance of such men?

Their successors, for the most part, fell into the serious error of neglecting to study the national philosophy and religion, while they were not fitted by natural ability or education for entering into argument with such skilled sophists as the Brahmins. Not only is Hindoo philosophy and theology of marvellous depth and grandeur, containing great truths latent or disguised, but the men trained for their whole lives in its defence are perhaps the most subtle word-fencers and casuists in the world. Perfectly assured of their own power and the unanswerable nature of the Hindoo dogmas, they regard with undisguised contempt the feeble efforts of our unlearned missionaries to argue with them. The missionaries, disheartened with their want of success among this class, addressed themselves to the poor and uneducated, not to those who were “wise in their own conceit.” Now, however true it may be that no church can expect to have a permanent or extensive influence which does not bring a gospel to the poor, it does not follow that the first spring of life must always commence from below. And in India, it appears to me, little or no influence can be obtained over the mass of the Hindoos until we have convinced those who spiritually rule over them, the priests and wise men. The Brahmin is regarded as a sacred being, and so long as the people see that the missionaries cannot cope with him in argument, they will not believe that the Christian message is worth listening to. I am now speaking of course of the *masses*, not of the Anglo-Hindoos educated in our schools; for these latter have for the most part quite neglected the study of the national theology. And whatever progress in the direction of Christianity may be made among the latter, it will have no effect upon the millions by whom “Young Bengal” is regarded with disgust. I need hardly point out that the very first condition of success among the learned men of the old school was to understand their real position, to find what ground there might

be in common between us and them, to recognize whatever truths they had attained, and to inquire how these truths have been misapplied or perverted.

Another mistake on the part of the missionary body was, that, generally speaking, they neglected to acquire a thorough knowledge of the sacred and classical language, the Sanscrit. Any man who can speak Sanscrit and quote from the Vedas will command respect. The very fact of a foreigner having mastered what were supposed to be mysteries closed to all but the Brahmins, is a great point gained, and he thus comes before the people armed with the strongest credentials of wisdom and authority. When the missionary is addressing the masses in their own language, he cannot have too profound a knowledge either of the vernacular or of the languages from which that vernacular is derived. If I had time, I could mention numerous instances shewing how the diffusion of Christian knowledge has been impeded by insufficient attention to these things. But our Missionary Societies have now become thoroughly alive to the importance of a higher culture on the part of those who devote themselves to this great work. The labourers selected of late years are men possessing not only zeal and devotion, but distinguished by high intellectual qualifications. Abler men it would be difficult to meet with than Dr. Kay and Dr. Caldwell, of the Society for the Propagation of the Gospel in Foreign Parts; Joseph Mullens, of the London Missionary Society; Dr. Duff, Dr. Mackay and Thomas Smith, of the Free Church of Scotland. The consequence is, that there is an increasing attention to the study of the Hindoo philosophy; and the younger missionaries acknowledge the impolicy of arousing the indignation of the people by indiscriminate and contemptuous attacks upon the national religion and philosophy,—the importance of putting themselves on the same platform with their antagonists so as to know where they agree and where divergence commences. Such works as those recently produced by Dr. Ballantyne* and Rowland Williams† have been of the greatest value in promoting a wiser and juster policy in this respect.

I hope, too, that the missionaries are beginning to feel that those who are engaged in preaching to the masses require a much profounder knowledge of the native languages, ancient as well as modern. No subject requires such a command of language as philosophy and theology. Without a perfect mastery over the terminology of a language, the modes of expression, and the proverbs and phrases, religious teaching can make but little impression. At a later period of Carey's career, he found that he had been talking unintelligible nonsense, when he thought he

* Christianity contrasted with Hindu Philosophy.

† Christianity and Hinduism.

had been preaching very effectively. "Missionary Hindustanee" is a common phrase among the natives, and but few Englishmen ever attain eloquence in the use of the oriental tongues. A similar defect has in several instances seriously impaired our oriental translations of the Scriptures.

I would not, however, be understood absolutely to deny that the theological aspect in which Christianity has been presented has in some degree retarded its progress; but I have endeavoured to shew that too much stress may be laid upon this point. Those who feel this difficulty the most are the sceptical young men of the large towns who have not had a Brahminical training. Their difficulties are naturally very much those of working men of small culture in England, and can only be met in the same way. As regards the Trinity and the Incarnation, these doctrines are closely in accordance with the Hindoo modes of thought, and would be easily understood by the Brahmins of the old school. If Trinitarian philosophers would only take the trouble to understand Hindoo philosophy, they would find much common ground between them. In fact, I may go so far as to say, that a man could hardly have a better training for understanding Trinitarian philosophy than to pass a few years in the schools of Benares. Platonism and Hindooism are one in many respects; and if Trinitarian theories had their origin in the former, the fact I now mention becomes intelligible.

The next point to which I would direct attention is the fact, that our missionaries are *aliens*, necessarily living apart from the people, with habits of life utterly foreign to them. The missionary cannot live on terms of personal and intimate association with the people, or the people with him. He generally occupies a comfortable house, enclosed and rendered difficult of access by his native servants. He keeps, perhaps, a carriage or horses, regarded as a great man's luxuries, which increase the sense of distance. He drinks wine and eats meat, which the population regard as indulgences of a gross and unclean sort. All these things tend to prevent that intimate association with the people so essential to the exercise of a large influence. So long as this is the case, Christianity will be looked upon as an *English religion*, and as unfit for them as black cloth coats and silk hats.

The first missionaries were naturally men who came to India because they had a "call" to the heathen, and braved everything to obey it; but now that English missionaries are supported on comfortable salaries, many come out who merely adopt the life as a profession, or who if in their youth inspired by some higher feeling, lose it under the pressure of worldly concerns, household matters, thoughts of wife and children. But there are many noble exceptions. I could name missionaries who even in these days live as nearly like the natives as is compatible with the preservation of life, in small, unhealthy native houses, with the sim-

plest clothing and food, without a single thing that even a native could think a luxury,—who spend their whole days in the native huts,—who never allow themselves to speak a word of English, so that their tongues may become the more habituated to the use of the vernacular. But we want more of such men. They must be the rule. The masses will not be moved by anything short of the fire of a Paul or a Knox, the self-denial and burning zeal of a Xavier or a Judson.

I have already called your attention to another point, and need only mention it here, because it should come here. So long as the ministers and teachers of the word are exclusively Englishmen, so long will Christianity retain its peculiarly English form. This at once makes it unpopular. A religion to be universally accepted by a nation must assume a form that suits the idiosyncrasy of that nation. It can never produce its full and genuine fruit until cast in a mould adapted to the mental character of the people and corresponding to their past history. Do we not see this in Europe? How different are the forms into which Christianity has there become *crystallized*! (to use the expressive phrase of the Principal of Manchester New College). Could we ever expect to see the form of Christian thought and worship that is best adapted to Scotland, satisfy the spiritual wants of the Italians? Now, Hindoos alone can work out a Hindoo form of Christianity.

I have already alluded to another point, viz., that at least a large proportion of the missionaries should qualify themselves for preaching to the priests and the magnates of India, on the ground that the masses will follow their leaders, and will only become disposed to listen when they see that an impression has been made upon the latter. While the conversion of a man of low degree only adds another pariah to the despised and out-caste horde, making them regard Christianity as a low-caste religion, the adoption of Christianity by a man of rank arrests attention and provokes imitation. In another respect, the conversion of a man of good social position is still more important, viz., that the sacrifice it involves is so much greater, and the greater therefore the elevation of his spirit and heart. The sacrifice re-acts, and produces a higher faith and character than it could do in the case of a poor, obscure man, who rather betters his position than otherwise by the change. As remarked by Dr. Caldwell, the eminent missionary and philologist of Southern India, to propose to a Hindoo of respectability to abandon all the usages of his caste and to embrace a foreign religion, is like asking him to abandon the proprieties of life and to become a pariah; he loses a thousand worldly advantages, while the poor man gains many; but how infinitely more satisfactory the change in the former case, both as regards the man himself and its effect on others! We want more missionaries who are fitted to win over men of this higher class.

I know it will be said in reply to this, that Christianity is a gospel to the poor. That is indeed true; and looking at the fact that all great religious movements in the world have begun from below and worked upwards, I should have been disposed to begin with the humbler classes if I had not seen this mode of reaching the heart of the nation fail.

Supposing it to be allowed that missions to the heathen abroad are as much a duty as missions to the heathen at home, the next question would seem to be, what advantages, if any, *Unitarians* possess for the prosecution of such a work; and what peculiar disadvantages, if any, they labour under. I do not feel qualified to pronounce any decided opinion on this topic. I can only contribute such slight personal experience as I have had in India. The great object of missions being to open the heart of man to the voice of God, to get at the spiritual nature, to awaken it into life amid the stifling surroundings of the world and the flesh, to awaken the conscience to a sense of sin, to render the heart contrite, to make it feel that only in God and His Son is there strength to spring from the slough of lust and pride,—this being the object, have the Unitarians any advantage over other sects? Now, I speak with all deference when I say, that it always appeared to me that the Unitarian missionary in India failed to arouse this sense of sin. Has there not been some complaint of the same kind in reference to Unitarian preaching in England? Mr. Dall's preaching was eloquent, varied and learned; but it never seemed to me such as would rouse the heart to great deeds of self-abnegation, to deep contrition and penitence. Indeed, this is the great difficulty abroad or at home,—this first step to make men feel the sinfulness of their lives. I have occasionally had the opportunity of inducing persons of little or no mental culture, who were living wholly without God, to visit a place of public worship, sometimes a Unitarian chapel, sometimes a church. Wrongly or rightly, I felt when so doing that there was more hope of the change of heart being wrought in the church than in the chapel. This has not been a mere theory on my part, but a deduction from self-experience. Is it not the experience of many here that in the church they have been humbled, alarmed and stricken in heart, while too frequently in the Unitarian chapel they were only interested and gratified?

Now here lies an important question: Is a Unitarian missionary less or more likely to arouse the conscience, to humble and alarm the soul dead in trespasses and sins, whether it be the soul of a rich or poor man? I once asked a native Christian of remarkable independence and ability, who had left Hindooism for Christianity long before Mr. Dall arrived in India, and who subsequently attached himself to the Unitarian mission, what progress he thought Mr. Dall was making among the young men who met at his Mission Room for discussion and inquiry. (This

was after Mr. Dall had been among them two or three years.) He at once said that he thought that the effect of his preaching and conversation was not such as to *compel* men to act upon their conviction of the divine origin of Christianity; and that this was just the reverse of what would have been the effect if they had been with the missionaries of other churches. He did not say that the young men visiting and studying with the Trinitarian missionaries would certainly become converts, but that they would have felt so miserable in heart if they did not, that they would either be baptized or leave the missionaries altogether; whereas those with Mr. Dall felt no fear or alarm; that they had the impression that their future salvation was not imperilled by continuing in the position they then held, that of giving a mental assent to the divine origin of Christ's message, while they kept up an outward conformity to Hindooism.

The *Inquirer* says, in the article I have before quoted, "Could we believe that our Heavenly Father would punish those who, having before them the choice of Christianity and Hindooism, honestly preferred the latter?" No; but shall we not tell them of the happiness here and hereafter from which those cut themselves off who, for the sake of the world, outwardly conform to Hindooism, while believing Christianity to be the message of God? Are we to say nothing of the terrible responsibility which hangs over men who, having the message of God offered to them, reject it because it involves sacrifices? With the masses, either here or abroad, who are sunk in sin, we cannot afford to follow the Unitarian dogma that we must not appeal to men's *fears*. I see no warrant, either in the New or the Old Testament, for eliminating all that is terrible in retribution, all the sternness of God's justice and His hatred of sin. Taking human nature in the aggregate, I do not think we can afford to do so: we cannot afford to leave men lazy and contented with themselves. There is another difficulty which lies in the way of a Unitarian missionary, viz., the fact that when the young Bengalees, tolerably well acquainted with the orthodox creeds of Christendom, asked the Unitarian missionary for his creed and articles of belief, he appeared to them to have none. He tells them that some Unitarians believe one thing, some another. I do not mention this as a defect, but as a feature in the Unitarian position which appears to me to interfere practically with their work as missionaries. Even upon such questions as that of the miracles or of the inspiration of Scripture, Mr. Dall, like many others, appeared to me to give an uncertain sound. But directly there was the least suspicion that he was willing to admit an explanation involving the hypothesis that there had been any departure from the ordinary course of nature, the New-Vedantists said they would not have anything to do with him. They said at once that his creed, whatever it was, involved just as supersti-

tious absurdities as that of the other missionaries. So you see that Unitarian theology is placed at almost as great a disadvantage as Trinitarian theology, as it is in England in respect to the Secularists.

If Unitarians, notwithstanding the very divergent tendencies which exist among them, can bring spiritual life to the masses at home, they can do the same work abroad. They may be sure, as remarked in an admirable article in the *Prospective Review* on Judson, that any church must perish that does not occupy the hearts of its disciples with great projects involving great sacrifices. Sacrifices for such objects confer the greatest strength upon a church. The more its members give, the more they will find themselves able to give. And this brings me to the much-discussed question, whether we should or should not spend our means in preaching to the heathen in foreign lands, when we have our own heathen at home. For my own part, I believe that if a man feels called to give of his substance for the purpose of promoting the delivery of God's message to the heathen, or to go himself and deliver that message, no one has any right to question the propriety of his obeying it, and I am sure that he should obey it. I see no reason for doubting that God's Spirit does call men to such undertakings, and that the use of the word "call" is not necessarily a cant term, but expressive of a genuine reality. It seems to me that Christianity is for all mankind, and that we have a duty, as Christians, to make it known far beyond the narrow bounds of our own nation, as we have opportunity. It may be said, too, with some truth, that the masses at home are not altogether shut out from hearing spiritual truth: earnest preachers and missionaries, churches and chapels, surround them on every side. But abroad there are thousands of pious souls who would gladly take advantage of the message, if brought to them intelligibly, and therefrom derive the truest happiness. Are we not to put it within their reach? It is sad to think that hearts all disposed for God's guidance should be grasping painfully after the light for want of some man to shew them the way;—wanting the certain assurance that the voice of conscience speaking within is indeed the voice of God,—the voice of the Supreme, who has actually made Himself known on earth in the directest manner possible. Think for a moment what a blessing we confer upon such souls as are meet for the reception of the message,—what strength in temptation, what consolation in sorrow, what hope of eternal life; the *sure promise of reward* to such as are faithful in right-doing! As for India, the case is especially strong; the people of India are as much the subjects of our Queen as we are. India gives 10,000 of our educated classes a home and means of livelihood; thousands more derive their incomes from India in trade; and I say that it would be a very simple and intelligible rule if all who

derive their means from India by trade or otherwise, should contribute a per-centage on that income to the support of Indian missions, just as other men should give a per-centage of their income towards missions among their own countrymen.

One word before I conclude. As to the *modus operandi*, I believe that we shall produce no wide-spread and great effect until we have *native* missionaries in large numbers. They alone can effectually reach the mind of the natives. As a rule, aliens with their alien tongue, alien modes of thought and habits, can never do the work. We should therefore expend our resources mainly in training up a native ministry; and I hope the day may come when no missionary college in England shall be without its Hindoo students. Is it too much to hope that *Manchester New College* shall also be represented in the East? It is for Unitarians to answer that question. There are many drawbacks to their success in this field; and I have preferred to occupy your attention almost exclusively with the disadvantages of the Unitarian position, in the hope that you will consider how far these, if they really exist, may be overcome. I cannot but confess to feeling some compunction at disturbing the harmony which at present prevails among the Indian missionaries, by planting there a Unitarian church, which must certainly lead to controversies and antagonism among Christians which are now unheard of. But if you feel convinced that Unitarianism is able to present aspects of Christian truth inexpressibly valuable to human beings,—to bring Christianity in a form before some minds which would never accept it at all if brought in any other form,—you must shew the strength of that conviction by proceeding to act upon it. Who knows but, in carrying your interpretation of God's message over the world, you may find races more especially fitted for its reception than even your own countrymen? In any case, as I said before, such a work carries with it its own reward; for it re-acts upon the church that undertakes so noble a work, giving it new light and strength, warming the hearts of its members, deepening their convictions, and arousing them to a greater spiritual vitality.

ROBERT ROBINSON.

HIS *Plea for the Divinity of our Lord Jesus Christ* was very favourably received, and procured the author many compliments from dignitaries in the Establishment. Offers were made to him of preferment in the Church, which he modestly but firmly rejected. When asked by Dr. Ogden, "Do the Dissenters know the worth of the man?" his answer was, "The man knows the worth of the Dissenters."

DEDICATORY ADDRESS TO THE STUDENTS OF THE HOME MISSIONARY BOARD, DELIVERED IN CROSS-STREET CHAPEL, MANCHESTER, JANUARY 25, 1860.

BY REV. R. BROOK ASPLAND, M.A.

MY BROTHERS,—The managers of the HOME MISSIONARY BOARD have asked me to speak for them some words of counsel to you before you go forth to the work for which it has been their aim and effort to fit you. I have thought it a duty to comply with their request, not because I am conscious of possessing any special qualifications for the duty (for the only qualifications I dare claim are sympathy with them and you in your common object and a not short ministerial experience); but I willingly accept this public opportunity of expressing my cordial approbation of missionary labour, and my increasing interest and hopefulness in regard to the Institution which has helped you to prepare and gird yourselves for the work of the Christian ministry. I deliberately use the words *Christian ministry*, although the destination of some of your number, whether it be for the pulpit or for the mission-house, is, I know, as yet uncertain; for the humblest domestic missionary, if he be faithful to his calling, is, I feel, as much entitled to my brotherly regard as the most able minister of the New Testament, possessing the rare endowments of a prophet. I know not whether the excellent and gifted men who have preceded me in the performance of this duty have founded their counsels of dedication on any particular text of Scripture; but there can be no inconvenience in my making in this pastoral address special use of those words spoken by our Lord Jesus Christ, that Great Shepherd of the sheep, and recorded in the Gospel of St. John, x. 11, *The Good Shepherd giveth his life for the sheep*. As used in their original application to the Chief Shepherd, the words were prophetic of the martyrdom of the cross, meekly endured for the instruction and the salvation of the flock. Happily, it is our privilege to live in times which deprive the words of their literal significance when applied to the Christian teacher. But it is impossible to suppress the thought that from the days of Stephen downwards to those of Latimer and Bradford, Servetus and Biddle,* there have been men who, in the spirit of their Master, have laid down their lives for the gospel. And if, through any unexpected vicissitude, the evil days of persecution should return, I doubt not men equally brave and true would be found in our own church, as well as others, who would dare to die for their religion. In the lower

* Though not put to death at the stake, this brave and learned man actually was a martyr to the truth. Unable to pay the heavy fine inflicted upon him, he remained in his noisome jail, and contracted a disease which, though he was in the strength of his age, being in the forty-seventh year of his life, terminated it September 22, 1662.

and figurative sense in which the words may be applied to the religious teacher whose lines have fallen within the pleasant places of civilization and religious liberty, there is sufficient significance to justify the application. The earnest Christian minister will be prepared to devote all the energies of his life to his work, and will with a cheerful zeal sacrifice many personal tastes, nail to the cross of his Master many natural desires, in order that he may prove himself a *good shepherd*. He will at least wish and strive to make his own life a model of the Christian character, and thus in a moral sense *give his life for the sheep*.

Oh! my brothers, I cannot but commend the honourable ambition, that of Christian and pastoral usefulness, which burns in your hearts. You have adopted a noble calling. I presume that you have deliberately *counted the cost*, and are prepared to pay it in lives of self-denying toil. Your past history so far is a pledge of your future zeal. The work now before you was not a parent's choice for you; it was your mature individual selection. You have reached the door which opens to you the hopes of professional usefulness, not by traversing a pleasant field of lettered ease, but have had to overcome some difficulties, bear many privations, and to ply the labouring oar through successive double tides of your student life. The discipline of these years of studious toil will benefit you through life. I speak now not so much of the stores of knowledge you have collected, as of the habits of study and thought you have formed. You know by happy experience what persevering industry may enable you to do. No longer under the guidance of able and accomplished teachers, you will have to depend henceforth mainly upon yourselves for carrying on the work of self-improvement. I do not fear that you will do discredit to the intellectual and moral opportunities you have recently enjoyed, by imagining that the work of education is closed, that there is no need of collecting further treasures, and that you can safely live upon your present intellectual capital. If you desire to be a Christian *workman that needeth not to be ashamed*, you must give continued *attendance to reading*; you must habitually meditate on the things becoming to the scholar and the Christian, and give yourselves earnestly to them. Make immediate and systematic provision for continued habits of mental culture. Let a portion of every day be set apart sacredly to the studies that become your calling. You will presently find active duties coming in upon you with an increasing tide, and, unless you have secured a means of safe retreat, will be presently overwhelmed. Even with the best arrangements and a firm resolution on this subject, you will find it difficult to keep out at stated times the world, with its thousand claims upon your notice.

You have reached, my brothers, a crisis in your lives. Realize

to yourselves its importance. What you are to be, what amount of service you are to render to the church and the world, depends on *yourselves*. Lay out your plans thoughtfully, wisely. Remember you are drawing out a scheme for life, for eternity. Set clearly before your mind what you profess and what you know that you ought to be. You are going forth to apply the knowledge and principles which have formed the staple of years of study. You are entering the great field of the gospel as missionary labourers. An apostle has told us that it is a true saying, that *if a man desire the office of a bishop* (a spiritual overseer, pastor and teacher), *he desireth a good work*. But it is a laborious and a very responsible work. You undertake a very solemn trust, no less than the defence, diffusion and illustration in your life of *the glorious gospel of the blessed God*. You must strive to be not only able scholars, but true ministers of the New Testament. You go forth to *preach not yourselves, but Christ Jesus the Lord*. You are the advocates of no mere party; you are not the disciples of any school of philosophy; but you are the servants of Christ, him whom the Father ordained to be the great Teacher and Saviour of man. For eighteen centuries the gospel has been struggling to overcome by its pure and benignant light the spiritual darkness of the world. But the world is still in darkness. You may, if you will, become burning and shining lights. But, in order to this, the light of the gospel must first shine in your own hearts. It must be reflected on them *from the face of Jesus Christ*, and then it *will give the light of the knowledge of the glory of God*. I am far from desiring to hamper you with any narrow and technical definition of preaching Christ. They have studied the gospel to little purpose who have not learned how free, liberal and fearless its spirit is. Because I wish you to be able ministers of the New Testament,—because, above all things, I desire that you may be good ministers of Jesus Christ, nourished by the words of faith and of good doctrine, I exhort you *to stand fast in the liberty* which is your Christian birthright. Accept from no man a creed as a substitute for God's word. But, on the other hand, having after due examination accepted Christ as the author and guide of your faith, be true to your profession. Let your cherished thoughts and your habitual teaching be subordinate to and consistent with the clear facts and the admitted doctrines of the gospel. Have no Master save Jesus Christ. And take care that Jesus Christ is the Master in his own house. Much of the success of your future ministry will, I believe, depend on your fidelity to the gospel of your Master. If you preach a full and fearless Christianity, intelligible to your own understanding, accepted without reserve or stint by your own heart, and, above all, a Christianity which it is your daily effort to reduce to practice in your own godly walk, be assured it will convince other minds, satisfy other

hearts and regulate other lives. With a true, earnest and hearty faith, there is great power of sympathy in the minds of the mass of men. But to a timid, hesitating, half-yielding and half-resisting faith, men will give little heed. Never, for the sake of popular effect, be so disloyal to truth as to preach that which you do not both clearly understand and cordially believe. For a time you may, and probably will, have difficulties on many subjects. On them it is not expedient that you should profess to teach other men. But let not doubts and difficulties on matters of small importance trouble you. If on any of the cardinal articles of Christian faith difficulties and doubts, once subdued, revive, then summon all your energies to meet them. Weigh the question in all its bearings; seek from every quarter the required evidence; and to the stillness of your own soul pronounce your verdict; and unless new evidence arise, let your decision be final. Do not let mental conflicts of this kind distress you. They are in the early stages of the ministry common to all ingenuous minds. You will in the end be the stronger and better soldier of Christ for having to fight *the good fight of faith*, resisting and dispersing enemies from within as well as from without.

Let your conception and preaching of Christianity be clear and comprehensive. Go to the gospel for great principles, and when you have found them, commit yourselves unreservedly to them. Abide not in the mere letter of the word which killeth, but rise fearlessly to the spirit which giveth life. Be thoughtful and wise in the selection of the topics on which you seek to teach the people. Give no heed to fables and mystical dreams and metaphysical riddles. These things engender strife plenteously, but tend in no respect to godliness. The present age is largely characterized by its increased taste for the metaphysics of religion.

"Here each mind
Of finer mould, acute and delicate,
In its high progress to eternal truth,
Rests for a space in fairy bowers entranced."

The same admirable poet* has uttered an emphatic warning against too great an addiction to such mystic visions:

"Scruples here
With filmy net, most like the autumnal webs
Of floating gossamer, arrest the foot
Of generous enterprize; and palsy hope,
And fair ambition, with the chilling touch
Of sickly hesitation and blank fear."

If many disciples have loved to enter on this phantom ground, it is most remarkable how the Great Master on all occasions

* Mrs. Barbauld. See the Lines addressed to Coleridge (1797), Works, I. 209—211.

avoided it. He never assumed "the garb of deep philosophy," but dwelt on simple truth and practical godliness. Learning from him a lesson of intellectual forbearance, we may well counsel the young minister of religion,

"Not here,
Not in the maze of metaphysic lore,
Build thou thy place of resting! Lightly tread
The dangerous ground, on noble aims intent."

As an illustration of what I mean when I counsel you to avoid in popular address subtle speculative questions, let me specify one on which much has been written and spoken, on which if some men have uttered fine and noble sentiments, others have indulged practically mischievous speculations. The nature of the church of the future and the duties we owe to it, have to some minds proved topics so alluring, that, giving way to fears lest the strong and honest convictions of one age should restrict the freedom and obstruct the road to truth in the age to follow, they have looked with a cold and jealous eye on earnest convictions of every kind, and counselled a cautious reticence on all the great topics of man's faith and hope, differing in every attribute from the fearless energy of truth-uttering prophets and apostles, and of the great and good men who have helped on the progress of the world. Every age has its own difficulties and dangers enough and to spare, and it is a morbid anxiety that would import into it those of a coming age. If the men of each age will do their duty, seeking truth in a loving spirit, and when found proclaiming it with a modest yet fearless utterance, it is enough. Progress is certain. God, to whom alone the dark future is visible, will take care of his church in the age to come, and give to our children and our children's children the means of overcoming our errors, just as He has enabled us to master (as we think) some of the errors of our fathers. It is a wretched distrust of his providence and of the omnipotence of truth, to fear that they who are to succeed us will love the truth less, or be less successful than ourselves in their efforts to reach it.

While I would deprecate the frequent introduction into your addresses to the people of abstract and difficult trains of thought, let me not for a moment be supposed to give countenance to flimsy and frivolous discourses, in words which do not represent solid thoughts, and give neither light to the understanding nor warmth to the heart of him that hears them. The preacher who respects himself or his office will not dare to offer to man, still less to God, that which *costs him nothing*.

Take all reasonable pains to ensure the profiting of your hearers. Vain to them is the preacher's wisdom and eloquence if they do not understand him. St. Paul describes a prophet, indeed, as one that *edifieth the church*, while he that speaketh in an unknown tongue *edifieth only himself*. Of some modern

speakers in an unknown tongue it may indeed be doubted whether there is always the solitary result of self-edification. Remember, O my brothers! you put yourselves forward as leaders of the people. Be true to them that trust in you. Be also considerate and patient and condescending to the intellectual and spiritual wants of the poor and unlettered. They perhaps trust entirely to your leadership and commands. The battle of life is to them a long and dangerous and trying struggle, *and if the trumpet give an uncertain sound, who shall prepare himself to the battle?*

I am pleased to think, my brothers, that you have during your years of study diligently practised the art of communicating instruction, and that especially you have endeavoured to make yourselves *apt in teaching* the young. You cannot have a more promising and fertile field in which to sow broadcast the seed of truth. Remember how affectionately the Great Shepherd enjoined on his disciples to *feed the lambs* as well as the *sheep* of his flock. Nowhere will you find so profitable an investment of knowledge and skill in teaching as in the young of the flock. They will open their innocent hearts and ingenuous minds to those instructions which come fresh and warm from the honest and good heart of a faithful and a kind teacher. Through the children the pastor sometimes finds that he can best secure the attention and reach the hearts of their parents. That which interests the mind and improves the character of his children, a parent feels must be good and true; thus, in the touching interchange of mediatorial offices which is, under God's providence, so manifest a part of the discipline of life, *out of the mouth of babes* in Christ *He ordaineth strength*. Thus from the vestry-class and the mission-room the well-taught child becomes a missionary, carrying knowledge and grace to those whom wiser and more eloquent instructors would have in vain essayed to win.

You are about to give yourselves to the duties of the pastor's life. If you desire to be good shepherds and to diffuse religious influences and pastoral consolations to the flock, there are two things required. First of all, you must carry to your work the principle of *Christian love*. Whether you seek to instruct the ignorant, to reform the wicked or to console the sorrowful, let those to whom you speak as a pastor feel and know that you address them with hearty and honest sympathy. Never let your words or manner beget in them the suspicion that you are only practising on them in the exercise of a mere professional skill. If in your intercourse with them they feel that you are simply analyzing their motives and characters for the gratification of your own metaphysical skill, or by the study of the errors of their conduct or the weaknesses of their hearts that you only desire to increase your knowledge of morbid spiritual anatomy,—in such cases your opportunity of pastoral usefulness is destroyed.

They will not give you their hearts. Why, indeed, should they open that sanctuary for the intrusion of a selfish curiosity? But if they feel themselves addressed by pure Christian love, by honest Christian sympathy,—if in their sorrows they see that your hearts vibrate with theirs, if in their weaknesses and sins you speak to them with the wisdom and the compassion of one of like infirmities, needing as they do a compassionate Saviour and a God of mercy,—then you will not speak in vain. Every hour of such spiritual intercourse between a pastor and the members of his flock increases his opportunities and their confidence in him. But sympathy alone will not do all that is required. You must with your love to the flock combine habitual, deep, trusting, loving faith in God. Wanting this, you will be in the midst of life's trials and woes weak and unstable. Lacking strength yourselves, you cannot guide the wandering and support the weak. Oh! my brothers, let me enjoin it upon you to look with jealous watchfulness to your own hearts. Take with you to your work the assurance that it is right in the sight of God, that there is the needed well-spring of piety. If religious trust and hope be not fast in your own heart, you cannot carry them to the hearts of others. If there be not unquestionable piety in the heart of the pastor, there will soon be manifest languid circulation in his pastoral influences; and at no very distant day there will be the coldness of spiritual death. Nourish, then, for your own sake and the sake of your flock, your souls with prayer and devout meditation, and all those habits of thought and feeling which will fill them with vital piety.

Remember, in laying out your plans of usefulness and all the intercourses of social life, to maintain the supremacy of your religious bearing. Let men always know that your light and strength come not from man, but from God. This is to be done not by loud and vehement profession; but there must radiate from you, as there did from the face of Moses after he had been on the Mount, the unmistakeable effulgence of true godliness. Be content with the quiet, natural dignity which belongs in society to a minister of religion. Pride and pretension are in every man offensive, but in none more than in the minister of religion. Care nothing for the affectations of professional separation, the mere man-millinery of clerical life. Where such occupy the thoughts, it is indeed a sign of a weak or an ill-furnished mind. In apportioning your time and strength to plans of public usefulness, let due proportion be observed. Give yourself mainly to them which belong to your calling. You do not by giving yourselves to ministerial life cease to be a citizen. There are some duties of the citizen and the patriot to which the minister of religion can fittingly and profitably devote himself. Only take heed not to allow your habits to become prevailingly secular. This will be to sacrifice the higher to the lower calling.

There is one topic which I have purposely delayed to the close of my address. It relates to the position which you will hereafter occupy in relation to other Christian churches.

You will disappoint the natural expectations of your friends of the Home Missionary Board if you are not habitually catholic in sentiment and practice. You will fail to appreciate the instructions and the examples of which you have been privileged to partake, if as Christian labourers you are not ready to do good as far as in you lies to all and with all. Vindicate by such a course of Christian action your place in the catholic church of Christ. Your right to it may be now and then questioned by the petulance of bigotry; but you will take it and keep it in spite of all gainsayers, and with the consent of most good men. But you go forth as UNITARIAN missionaries. You profess to teach Christianity in its simple purity,—to prove its adaptation to the understanding of man and to the natural affections of an honest and good heart. Appreciate the duties and the honourableness of the Unitarian position. Its honour consists not in its denial of what other men believe, but in its being that form of doctrine which best fits Christianity for the intelligence of the cultivated understanding and the appreciation of the pure and kind heart which God has made natural to man. Your duty is to preach the gospel alone, unmixed with the leaven of human creeds and philosophy falsely so called. The only mysteries you are to propose are those of the kingdom of heaven; and these, following in the steps of the Great Teacher, you are to shew are mysteries no longer, but are revealed for man's acceptance and belief.

You may be earnest in your Unitarianism without a tinge of bigotry. You can only teach Christianity if you understand and as you understand it. If a careful and dispassionate study of the Bible, and especially of the New Testament, has disclosed to you that there is but one God, the Father, that he is the God and Father of Jesus Christ, and that it is his gracious will that all men shall be everlastingly saved,—that repentance and reformation are the road which opens heaven to the conscious sinner,—that the blessings of the new covenant may be obtained by all who give their heart in obedience and love to God, through Christ their Saviour,—if such be the lessons which you have learnt from the gospel, then go forth as faithful missionaries of the Cross and proclaim the word of blessing and hope with all your mind and all your strength. Stop not by the way to listen to the denunciations of bigotry on the one hand, nor to the doubts and fears of an earth-born philosophy on the other. You have a higher mission than philosophy ever gave to its disciples, in whatever mysteries they may have been versed. You are disciples of the Son of God, and your mission is to proclaim a religion suitable to man and glorious to God,—a religion which, once understood

and honestly obeyed, would give new grace and dignity to life, the calmest peace and hope in the hour of death, and unspeakable blessedness through the countless ages of eternity.

A writer on "Logic in Theology," of some repute in his own branch of the Christian church, has indeed said, that "viewed on every side, secular, professional and spiritual, the lot of an English Unitarian minister is at this time pre-eminently undesirable. He stands in a false position, and is devoting life, intelligence, acquirements, and many estimable and serviceable qualities, to the hopeless task of upholding a scheme of religious doctrine which makes no way."

There are multitudes of worldly men who would assent to this opinion, so far as the secular lot of the Unitarian minister is concerned. On this part of the subject,—although I know that some particulars need to be put to the other side of the account before a perfectly true balance can be struck,—I care not to say one word to tempt you or any man into the Unitarian ministry by the prospect of temporal reward or repute. Let the position of the Unitarian minister be all that Mr. Isaac Taylor has said, as far as this world goes, and yet to him who enters upon it conscientiously, believing that what he undertakes to teach is a long-lost truth—in short, that he has *the pearl of great price* of which the Master of Christians loved to speak—then his lot is eminently desirable and noble. He is Christ's true servant, and is entitling himself, through opposition, ill repute, obloquy, penury, to the highest rewards which the religion of the Cross has in store for them that are faithful. It is not necessary that the Unitarian minister, any more than it was necessary to him whose servant he is, should be *successful*; but it is necessary that he should be conscientious, earnest and bold in saying what he believes to be truth, whatever amount of evil men may say against him falsely for Christ's sake. It is strange indeed that one who has studied in the school of Christ should not have learnt the first lesson of self-denial, and the necessity to the true disciple to take up his cross. I hope that you, my brothers in Christ, are prepared for all that may befall you; that you know your duty, and will go on to its performance in a spirit of patient and trustful fidelity to him who is your only Master.

And now, thanking you for your patient and respectful attention, I must say Farewell, and dismiss you to your several posts of toil and danger. Soldiers of the Cross, you have put on your armour, and have vowed allegiance to Christian Truth. The field of battle is before you. Go forth to the conflict in the spirit of your Heavenly Leader; endure hardness as soldiers of Christ; take the shield of Faith, the helmet of Salvation, the sword of the Spirit; and may God give you strength and the victory! Amen.

SCRIPTURAL HYMNS. BY SIR JOHN BOWRING.

No. XVI.

"Jesus saith unto her, Thy brother shall rise again" (John xi. 23).

THAT Christ who o'er his Lazarus wept,
And said, "The dead again shall rise,"
Is "the first fruits of them that slept,"
Their Head, their Herald to the skies.

Not to this wretched life alone
Our hopes are bounded. Christ hath given
To those he loves, a nobler zone,
And calls them to a higher heaven.

But earth's anxieties and cares,
And prayer and praise and deeds of love,
Are but the lowly ladder-stairs
By which we reach that heaven above.

'Tis here life's history begins,
Where day and night's vicissitude,
And suffering's discipline and sins,
And weal and woe combine for good.

For God and Goodness are the same ;
On all their rays benignant fall ;
LOVE is the ever-during name,
Embracing and pervading all.

No. XVII.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Is. xl. 28).

"HAVE ye not seen, have ye not heard,
And hath it not been told you
From the beginning," that the Lord
Will strengthen, will uphold you,
If, struggling through life's weary race,
You keep His law and seek His face.

Yes! ye have heard and ye have seen
The Wise, the Great, the Holy,
Will ever be what He hath been,
The refuge of the lowly,
Who from the depths of prayer's recess
Seek strength from His almightiness.

Was it not told you from the first,
He faints not, tires not ever ;
He still is merciful as erst :
His glory waneth never.

We pine in pain and pass away ;
He knows nor darkness nor decay

CRITICAL NOTICES.

An Introduction to the Evidences of Christianity. By a Fellow of the Royal Society. London—printed by J. E. Adlard. 1859.

By those who attach more importance to an argument in behalf of religion from a layman than to the same argument from a professional “defender of the faith,” any work like the present will be welcomed and highly approved. At the same time it must be acknowledged that Dr. Beard’s “Letters to a Young Man” pursue the same kind of argument as that adopted by “a Fellow of the Royal Society,” and conducts it with equal skill and with more learning.

An argument, however, ought to be judged on its merits, and not according to its advocates; though, if any preference is due, it is to those whose life and study it has been to set forth the evidences of religion. It is well when some zealous, deep-read country magistrate ventures to add notes and commentaries, “with vagrant and poaching experience,” to Burn’s Complete Justice, or when a hypochondriacal sufferer from indigestion publishes his experiments and results to enlighten Galen, Celsus and Gregory; but still we are inclined to think “Coke upon Lyttleton” or “Stephens upon Blackstone” safer legal guides,—and Sir Henry Holland and Sir Benjamin Brodie quite as trustworthy practitioners and advisers. Why the evidences of Christianity are different from those of Law and Medicine, we never could make out; but so it is supposed to be. We are in raptures when a Lord Brougham writes notes on Paley’s Natural Theology, or when an Earl of Rosse lends the lustre of his title to adorn the evidences for a Saviour’s truth; but let a Lardner or a Neander, a Bishop Butler or an Archbishop Whately, step forth as champions of revelation, and the cry is raised, These are men trained for that very purpose; they have been taught thrust and parry, and all the points of offence and defence; and you surely will not be so unfair to the puny and trembling infidel as to put them in the front of the battle! Gently, my good Sir!—a light, skirmishing volunteer, whether Ex-chancellor or Fellow of the Royal Society, may have very good metal in him, and come on with a will and a resolution for the fight; but commend me and my defence to the veteran soldier, who from his youth has been familiar with his weapons, and has learned neither to run a tilt against a stone wall, nor to fear any open attack, from whatever quarter it may come.

Nevertheless, inasmuch as reason belongs to all men, and its discipline and training in one branch of science or of knowledge prepares it to enter with advantages on other branches, we are bound to receive with respect the labours of any well-taught mind, though it should leave its accustomed walk and enter on a new field of culture. So it is with the Evidences of Christianity by a Fellow of the Royal Society;—though not the special calling of a member of that noble institute, revealed religion concerns him as it does all men, and his powers, hitherto devoted with no slight reputation to other subjects, are prepared by habits of reflection and reasoning to treat well and judiciously the testimonies of Christianity. In the same way as Newton, by his wonderful application of the understanding to explain the mysteries of stellar worlds, won for himself a right to be listened to on any subject to which he

might devote his mind, so does the Fellow of the Royal Society, who comes, from other pursuits where he has gained distinction, to the study of revealed religion, acquire a claim on our attention.

And this attention in his case is well deserved; for the line of argument which he takes is one which enlightened minds will love to follow; and the manner in which he conducts it is attractive, if not new, and displays varied reading and a sound appreciation of the nature of Evidence.

The argument alluded to is constructed on the hypothesis that, if no Christian records existed of the great advent and holy ministry of the world's Redeemer, and that if all our knowledge of divine revelation had to be derived from the scattered notices of heathen historians or anti-christian philosophers,—on this theory he maintains, and we think with success, that the main features of Christianity would be plainly traceable, and that from them we could construct a nobler religion than any which had been known to exist, and that this nobler religion would also bear the unmistakeable impress of divine power and wisdom.

For ourselves, we regard it as more philosophical and more reasonable, of course under proper restrictions and with a just balancing of the evidence, to trust rather to the testimony of a religious Teacher himself, and to that of his intimate companions and disciples, than to such hearsay, prejudiced, and, on this subject, thoroughly uninquiring writers as Suetonius and Tacitus, Celsus and Porphyry. With the name of philosophical historians on subjects generally, on the Christian religion they are the most arrant retailers of common rumours and vulgar bigotries. A Thomas, persistent in unbelief until demonstration was given,—a Peter, rebuking his Master because that Master cast down the dreams of a selfish ambition,—and a Paul, who was an honest persecutor of the faith which afterwards he defended,—these my philosophy and my common sense tell me are far superior to any witnesses in the whole circle of Greek or Roman literature;—they possess intimate knowledge and are not swayed by prejudices in favour of the cause for which they perilled life and worldly fame. I accept, then, their testimony, with all its imperfections, supposing them to exist, in preference to any classic authors; for the classics may guide me in the proper use of words, but not of necessity in the weighing of arguments and evidences.

But to the author's work itself. The argument is clearly stated that there must of necessity be miracles in creation, or the following out of a law which had not previously existed, and therefore that miracles in themselves are not improbable. "There is no evidence," he contends, p. 16, "which leads to the belief that a single species of plant or animal could have been, by natural process, developed, in any conceivable length of time, into another species. All scientific experiment and research tend to shew that the commencement of each must have been miraculous."

In the midst, however, of this argument, we find the expression, "the inspired writers." The words are out of place; in such an argument as our author's, *inspiration* is a thing not to be assumed; it may be true to the fullest extent; but the truth has to be evolved, not taken for granted; it is a conclusion to be arrived at, but must not enter the steps of the demonstration.

Some other expressions also are objectionable; as, "a member of the Hebrew race named Jesus Christ," p. 21. Jesus was the name, Christ

the title: the one is often interchanged for the other; or the two may stand together, as in the Liturgy of our English Church; but to express with accuracy the idea of the apostles and of the apostolic church, we ought to say, Jesus *the* Christ. It would be just as correct to say, "Jesus Shepherd," "Jesus Redeemer," "Jesus true Vine." Christ, Shepherd, Redeemer, true Vine, are terms of office, not family names, and the article *the* Christ, *the* Shepherd, &c., should point out the distinction.

Speaking of the destruction of Jerusalem, A.D. 70, he says, p. 34, "We have unquestionable proof the new creed had spread over a considerable portion of the ancient world at least sixteen years before that event." *Sixteen* should be *six*, if, as shewn, p. 27, the time at which Tacitus fixes there were many Christians at Rome before the year of Christ, 64.

A Fellow of the Royal Society is much too confident when he asserts, "Papias had no doubt been misinformed respecting the language in which St. Matthew's Gospel was originally written, although a similar statement is made by Irenæus, the mistake perhaps having arisen from a translation of it into Hebrew having been made by some of the Judaizing Christians." Some of the most eminent critics, as Cave, Michaelis and Mill, maintain that the original language of St. Matthew's Gospel was Hebrew; and Dr. S. T. Bloomfield asserts (*Greek Test.*, Vol. I. p. 1), "It is not too much to say that the existence of a Hebrew original was held by the Fathers almost unanimously; but Whitby, Benson and Hales suppose two originals,—one Hebrew, the other Greek,—both written by St. Matthew."

At p. 47, he says, "Clement expressly quotes the First Epistle of St. Paul to the Corinthians, a fact of importance, as it is scarcely possible the latter could have been written before the Gospels." The First Epistle to the Corinthians was written A.D. 56 or 57; for the Gospels, Lardner gives the date between 63 and 68; Dr. Bloomfield inclines to A.D. 37 or 38 for St. Matthew's Gospel, to A.D. 67 for St. Mark's, to A.D. 66 for St. Luke's, and opposes the idea of a late date for St. John's: our author, therefore, in the passage quoted uses too strong language. It is not simply possible, but probable, that the First to the Corinthians preceded three out of the four Gospels.

The remarks on miracles, p. 57, might be excepted against, and yet the conclusion, pp. 59, 60, be deserving of much attention, that a perfect belief in "the great majority of the miracles recorded in the Gospels must be left in some measure to individual faith."

The passage quoted from Tacitus, p. 67, has no reference given; it is to the History, v. 13. It is a negligence in the author not to quote the particular work, nor to add the chapter and verse.

It weakens an argument to press into the service any doubtful authority; our author does this, p. 70, in the case of the notice supposed to have been given by Josephus respecting our Lord, and receives the notice as genuine; but a very subtle critic, De Quincey, in his "Classic Records reviewed or deciphered," p. 254, remarks with extreme decisiveness,—"True it is that an interpolated passage found in all the printed editions of Josephus makes him take a special and a respectful notice of Jesus Christ. But this passage has long been given up as a forgery by all men not lunatic."

At p. 74, we are told, "The Saviour himself had expressed his contempt for mere external ceremonies:" the expression "contempt" is too strong for the facts. The Saviour placed external ceremonies at their true value; but it was no expression of contempt which directed the leper "to shew himself to the priest as a testimony to them."

Again, at p. 74, there occurs the inadvertency of speaking of "the Christians and the Jews during the life of Jesus." We read of our Lord's brethren, of his disciples and apostles, but "during his life" his followers are never spoken of as Christians.

These things,—blemishes and inaccuracies,—we mention, not to disparage the work, but because they are essential to a just criticism. The author's style, illustrations and arguments, all deserve approbation; and one remark, or rather topic, is of great importance to be borne in mind,—“If the Christian religion be true, and if the events recorded in the Gospels really did take place, we should possess the same evidence on the subject which is now accessible” (p. 67). Resting on this fact, it is surely most unreasonable to demand more evidence than what is exactly suitable to the case in question. The testimony given is from the right men, of unimpeachable veracity, possessing full opportunities, and perfectly competent to judge and discriminate. His companions in arms, men who knew him and saw him, assure me that Captain Massey was the first to plant our colours in the Redan at Sebastopol; am I to discredit them because there is no mention of the fact in the account of the battle of Solferino? And yet something of this kind is expected by those who attempt to throw discredit on the evidences for the Christ of God and the truth of God. Hold the balance fair, and dread not the decision.

The late Theodore Parker: a Discourse delivered in South-Place Chapel, Finsbury, on Sunday Morning, June 3, 1860. By Henry N. Barnett. 8vo. Pp. 16.

THEODORE PARKER was a brave and honest man, a scholar and a man of genius, a lover of free thought and speech, and one who, if needed, would have gone serenely to the stake for any of the great principles which he knew to be true. But his faults were great. Sometimes he was very arrogant—and most arrogant when furthest from the truth. In trampling on what he thought was superstition, he was sometimes harsh and uncharitable to men as sincere as himself; and his bitter sarcasms on portions of Holy Writ are at times unreasonable as well as irreverent. Dissenting entirely from his opinions on the nature and evidence of revelation, Unitarian Christians have had no difficulty in doing full justice to and admiring his genius and his moral worth. They have also been not slow to admit that there was in him a rich vein of spiritual earnestness; that while he uttered many harsh and scornful words respecting theologians and their beliefs, and Christianity and its evidences, he held with a firm grasp many of the essential principles of the theology of the New Testament. In reference to the trying question of Slavery, Theodore Parker shewed throughout life a soundness of mind, a tenderness of heart, and a brave truthfulness, which do honour to human nature. Where some men, with whose opinions on other important subjects we habitually agree, have trimmed and proved false, he stood firm and fearless. Honour be to his memory!

We know not what will be the tone in which the Unitarians of America will speak of Theodore Parker; but we know well enough that the Unitarians of England have individually been forward to pay homage to his memory. From both the platform and the pulpit, earnest tributes of respect and admiration (more or less qualified by the recollection of what is due to Christian truth) have been offered to his learning, his genius and his uprightness.

Mr. Barnett in this discourse says some true things with pleasing unction; and although no judicious friend of Theodore Parker could think the discourse quite equal to the subject and the occasion, it might, with the aid of the author's apology of its not being prepared for a wider publication than that which the South-Place pulpit gives, have passed muster with better productions of the same kind. But there is one passage so singular, so incorrect in the facts referred to, so arrogant and offensive to a body of men with whom Mr. Barnett has, we suppose, but a slight acquaintance, that we cannot pass it over in silence.

For a purpose, Mr. Barnett assumes that the alienation of the Unitarians of England from a former minister of South Place, now a Member of Parliament and a political writer of no mean repute, arose from causes similar to those which alienated the Unitarians of America from Theodore Parker. That alienation of the English Unitarians had nothing whatever to do with the opinions of the gentleman referred to. However, Mr. Barnett founds on this imaginary resemblance between the two men an attack on Unitarians, who, he says, "spurned, maligned and denounced" both, because they "marched on beyond the prescribed boundaries of their denomination." He then proceeds rhetorically to ask who they are who are "guilty in this nineteenth century of behaviour so unseemly and so mean?" In reply, he draws this amiable portrait of English Unitarians:

"It is an outcast sect; a sect who, for its own heresies, cannot boast the recognition of any one of the acknowledged churches of Christendom. But are you surprised at this? I am not. Thank God, I have reached my present elevation without passing through the Arctic Regions of Unitarianism!—the most incongruous, effeminate, and pedantic, of all the little sects that ever struggled for place and power on this sect-ridden earth. Who are these Unitarians that go simpering through society, holding their hands up in horror at this doctrine, and shaking their heads nervously at that heresy? Who *are* these vaunted friends of 'universal toleration,' and 'civil and religious liberty all over the world'? Where do they congregate? What grand achievements have they wrought?* Where shall we go to catch the echoes of their grand songs, or the traces of their missionary enthusiasm? I cannot find them. In Boston, Theodore Parker had a congregation twice as large as all their churches in London put together. They have some dull-looking chapels; but where are their congregations? Mr. Fox is a respected and not unimportant member of Parliament. South-Place Chapel, in spite of the leaven of spiritual immobility you have inherited from them, and in spite of all the mischief they have attempted to inflict upon you, is still open and comparatively flourishing. But where are these Unitarians? They are dying out. They know they are dying out. It is right that they should die out. They never had any robust health; they were sickly in infancy, delicate in youth, feeble in manhood; their whole life has been a peevish consumption. Go into a Uni-

* [One achievement of the Unitarians, it might be answered, was in their simplicity to build the chapel in which now they and their opinions are denounced.]

tarian chapel, hear the singing, listen to the prayers, listen to the sermon,—all cold, cold, cold! No joy dwells there. They are held together by a name which has nothing in it but a paltry sectarian significance, and a profane assumption of the analysis of Deity. They beat out their thin little creed Sunday after Sunday, till even their own disciples grow tired of the process. They are afflicted with respectability as with a disease. Gentility has become a sort of chronic rheumatism among them. They will tell you they never burnt any body to death; no, they never had fire enough among them to singe a sinner; how, then, can they be expected to consume the saints? So refined and elegant have they become they cannot pray, they can only present ceremonial addresses to the Almighty; they cannot preach, they can only elaborate, in artificial chasteness, the small theology which has been handed down to them. Remorse, faith, devotion, are all too masculine for their capacity,—these are rude impulses, not suited to their tastes. They are dying out, not because they have no truth on their side, but because they have buried truth beneath a load of inhuman proprieties. They would not die out if they had the ardours, the simplicities, the glow, the warmth, the sunshine, the zest, of the spiritual life. The best of them admit and deplore this. It is not their creed that is killing them, it is their lack of religion. For religion, let me tell you, is no puny, simpering, lackadaisical, delicate thing; it is hearty, robust, genial, generous; it has throbbing impulses and heroic resolves; it makes adventurous experiments, and maintains an easy self-reliance. It gets its manners, not from fashion-books and guides to etiquette, but from the mighty inspirations of God and the warm instincts of humanity. It revels in its privileges; wears its obligations as a glorious yoke; marches along its path of duty with a firm and stately tread; fights its foes with right lusty vehemence; embraces its friends in a right fervent fellowship; scatters its benefactions with a bountiful hand; consoles its sorrowing children with a most chivalric tenderness; and is, in short, a noble, stalwart, free, magnanimous, and heroic spirit. Gentility any where is a nuisance; in the church it is a fatal incongruity. The Unitarians do not persecute; but they are skilled in all the fine arts of the cold shoulder; and I can really feel more patience with the harsh curses of old Rome than I find it possible to preserve when religious intolerance puts on the manners of social prudery, and when the hollow and hypocritical securities of the drawing-room are imported into the sanctuary of God."

We do not doubt that our readers will derive amusement, as we have done, from this elegant specimen of denunciation. It reminds one by its smack and tone of harangues put by some of our writers of fiction into the mouth of an excited orator, the mouthpiece of a parish vestry or the hero of a bar-parlour. While we decline to accept Mr. Barnett as an authority in matters of congregational history antecedently to himself, we respect his authority when he speaks of matters that relate to his personal history. There are some auto-biographical hints in the passage which we shall not fail to remember. Forewarned, we shall not venture to claim for the Unitarian church the merit of having been the means of educating Mr. Barnett's refined taste and exact sense of Christian charity! We know from the best source of information that he has not reached his "*present elevation*" through a Unitarian portal. Nay, the happy consciousness that he has not passed through those "*Arctic Regions*" of faith, extorts from him the cry of "*Thank God!*" Mr. Barnett's piety is as manifest here as his charity; and when he returns thanks for not being as other men, those sorry publicans, the Unitarians must feel the rebuke, and learn practically how ungenial is the "*cold shoulder*" of which Mr. Barnett speaks. How far his spi-

ritual lineage is purely orthodox, without any taint of heresy, we of course are not the persons to give an opinion. One characteristic of "orthodoxy" he assuredly has,—spiritual pride,—a readiness to test the truth of a system by the number of its articles and of its adherents,—and the fancy that he is qualified to read his brother's heart and pronounce it irreligious. How full may be our author's creed or his chapel we have no means of knowing; but when we read his denunciation of the Unitarian name as "a paltry sectarian significance" and "a profane assumption of the analysis of Deity,"—when he describes our creed as thin and little, and ourselves as dying out from a lack of religion,—we might suppose him a disciple of M'Gowan, or a would-be rival of Spurgeon.

The combination in our author of the theology of Theodore Parker with the scornful airs of orthodoxy high and dry, is amusing, and shews how not even scepticism itself can drive out from the heart presumption and intolerance. But in the eyes of the minister of South-Place chapel, Unitarians have worse faults than their small creed and their irreligious hearts. They are afflicted with the disease of "*respectability*." They have a sort of chronic rheumatism—"gentility." They are social prudes, and import the hollow and hypocritical securities of the drawing-room into the sanctuary of God.—Against the charge of "respectability" and "gentility," what can the hapless Unitarians plead? Mr. Barnett is of the opinion of one John Holland: "Well, I say it was never merry England since gentlemen came up." Unitarians will, when he presides over the Star-chamber, share the fate of the poor Clerk of Chatham: "Away with them—hang them, with their respectability about their necks!" And the cry of this spiritual Jack Cade will be,

"Follow me—'tis for liberty.

We will not leave one gentleman!"

We remember a time when this H. N. Barnett talked in another style of Unitarians. We could, by turning back to the pages of our Magazine some eight years, shew how once upon a time he, in the goodly town of Evesham, volunteered his presence and eloquence in an assembly of Unitarians; how with them he talked of "religious liberty," and so far from feeling himself in the Arctic Regions, grew warm in enthusiasm, and volunteered a second speech in praise of the character and faith of the Unitarian minister of the town; but we suspect our readers will not care to know more about the opinions or deeds of the minister of South Place, Finsbury.

John Milton's Last Thoughts on the Trinity. A New Edition. London—Whitfield. Pp. 82.

It is well that the public should always have the means, at a moderate cost, of satisfying its curiosity respecting the last thoughts on religion of John Milton. We therefore thank Mr. Whitfield for this cheap and neat edition of this remarkable portion of the "*Treatise on Christian Doctrine*."

INTELLIGENCE.

WEST-RIDING UNITARIAN TRACT AND MISSION SOCIETY.

The forty-fifth anniversary (the tenth of the mission) was held at Bradford on Wednesday, June 13th. There was a religious service at Chapel-Lane chapel, at half-past eleven o'clock. There was a large congregation of ministers and people from every part of the Riding. The service was introduced by Rev. G. V. Smith, B. A., of York, and the sermon was preached by Rev. Andrew Creery, B. A., of Stockport, lately curate in the diocese of Rochester. The text was Matt. xiii. 33—"Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The sermon opened with the assertion of the vitality of Truth, followed by a striking picture of St. Paul's conflict with imperial Rome as illustration. The process of change of opinion in the individual mind was then very truthfully sketched,—the doubt, the loosening of old convictions, the advent of new, the falling away eventually of the old. The recent volume of "Essays and Reviews" was next quoted as containing the opinions of representative men in the Established Church—Temple, Jowett, Rowland Williams, Baden Powell* and others—freely canvassing the subjects of inspiration, prophecy, the creeds, even miracle itself. Now these men were engaged in the instruction of the youth of England in our great schools and universities: what will be their effect on the next generation? We must regard them as *unsettlers*, but we may rest assured that the result in the future will be the pure and simple religion of Jesus Christ. There were signs of new life in the churches; people grew heart-sick of nonsense; they wanted the plain, simple truth. What, then, was our duty? We must have a positive religion, a definite faith, a disciplined church. Sceptics were calling out, not for less faith, but for more,—for a genuine religion. The Unitarian church was the only one that could accomplish the change. While the Catholics had Peter and the Protestants Paul, we had Christ only. The poor always heard us. Our great mission was to gather up those who were drifting away. Provi-

dence had raised us up to do this work, and to animate and redeem our country.

Such is a brief outline of a most interesting and beautiful discourse, rendered more so by the simplicity and earnestness of one who spoke from a genuine experience.

Before the congregation left the chapel, a Petition, praying the House of Commons not to pass the Census Bill so far as relates to "religious profession," was unanimously adopted and numerously signed.

The company then repaired to Saint George's Hall, at the other end of the street, in the elegant and convenient saloon of which a cold collation was laid out at half-past one. Ninety-seven ladies and gentlemen sat down to partake of it, and by three o'clock, when admission was free, the number was nearly doubled, so that the room presented a very animated and crowded appearance.

On the motion of Rev. J. H. Ryland, seconded by Rev. R. L. Carpenter, THOS. TODD, Esq., of Dewsbury, a most important helper of the new Unitarian interest in that town, was called to the chair. The first sentiment was, "Long life and health to Her gracious Majesty the Queen."

JOSEPH CLIFF, Esq., of Wortley, near Leeds, was then called upon to propose a vote of thanks to Mr. Smith and Mr. Creery. The sentiment ran thus: "That the best thanks of the meeting be presented to the Rev. G. V. Smith, for conducting the devotional services of the morning, and also to Rev. A. Creery, B.A., for his able and impressive discourse; and that the meeting desires to testify its earnest and respectful sympathy with those who, like Mr. Creery, had left a Church to which their affections had clung, and to which worldly honour and privileges might attract them, in obedience to the voice of conscience, and as followers of Him who came to bear witness to the truth."—Mr. Cliff said he was delighted to have the opportunity of proposing it; his own sympathies, as one who had gone through a similar change, though not from the Established Church, so entirely going along with it. What we needed was the earnest following out and faithful outspokening of what we feel within to be the truth of God. There was too much unfaithfulness to truth; yet he was quite sure there was no other way for truth to advance but by each individual being faithful to the truth he held: he felt deeply, therefore, with such as were so. No one but such as had

* Intelligence of Professor Powell's death had been received in Bradford just before service.

gone through a similar experience could understand the peace of those who get the first glimpse of light.

Rev. G. BARMBY, of Wakefield, seconded the resolution. What he had liked in Mr. Creery's sermon was its hopefulness, its sympathy with those who doubt or provisionally disbelieve. We were religious beings, and it was a sad thing to doubt: doubt he regarded but as leading to a coming era of higher faith. To the words "able and impressive" as characterizing the sermon, he would add the word "appropriate;" and he had greatly admired its beauty and animation.

Both Mr. Cliff and Mr. Barmby spoke with sympathy in the devotional services of Mr. Smith.

Mr. CREERY spoke in reply as follows: Mr. Chairman, Ladies and Gentlemen, I thank you for the hearty reception you have given me on this my first visit to Yorkshire, and for the kind feelings of sympathy you have offered me. It is pleasant to come among earnest people, especially those who love truth and desire to spread it. It used to be said of Unitarians that they were a cold church, that they liked their religion very well for themselves, but did not care for any one else to like it. When I was in the Church, it was frequently said among us, "The Unitarians are the best of all Dissenters, for they are never active to propagate their faith; but as for the Methodists, Independents and Baptists, they are continually bothering us, and opening meeting-houses in every parish." But we mistake them. They do not wish to proselytize; nor should they; but they desire that their opinions should spread. If a man thinks his opinions right and wholesome, we should not meddle with him. His opinions probably are the best for *him*. We should rather seek those that are lost in scepticism. I believe by confining ourselves to this, and preaching the plain and simple religion of Jesus Christ, we shall best accomplish the mission Providence has fitted us for, and gain the respect of thinking men in all sections of the community. Of those men who hold my views and remain in the Church, I have not a word to say; to their own Master they stand or fall. Let each be true to the light that is in him. They have a work to do, and are doing it, and God speed them, so long as they are conscientious! In our own church, I am convinced we may have great hope for the future, certain as we are that all things will work together for good to those who love God. I again thank you, ladies and gentlemen, for your hearty reception and kind feelings.

Mr. SMITH acknowledged his part of the resolution. The scene before him recalled a similar one of many years ago, the annual meeting of the Tract Society in Bradford, at which he was himself ordained; and it gave him the opportunity of looking back through a period of nineteen years and of tracing changes and improvements. The contrast was considerable; the assembly was incomparably larger; although he missed several honoured friends, some of whom were gone, others were no longer in the district, and others were disabled by infirmity. Among them he would mention their stanch and generous friends of Royds Hall, and the late Mr. Hollings. Among those present to-day he scarcely recognized a face. Still there were great signs of progress; and they had every reason to take courage: those whom they lost would be replaced by others as faithful. One reflection must strike us. If the difference of the last twenty years be so great, what will be the improvements which our successors twenty years hence shall be able to trace! Mr. Smith sat down, explaining the non-attendance of friends from York, some of them being officially engaged on a great occasion of their own city.

The CHAIRMAN then called on the Secretary to read the Committee's report.

Rev. R. L. CARPENTER read an excellent report accordingly. It gave the usual account of books and tracts distributed, to the amount this year of £45; it recommended a revision of the Catalogue and the appointment of Mr. H. Wellbeloved as successor in the office of Book Secretary to Mr. Francis Oates, now pursuing his studies at University College. It spoke of the efficiency of the missionaries, Mr. Haigh and Mr. Dixon. Donations, collections and increased subscriptions from Bradford, Leeds and Wakefield, had met the increased need of funds consequent on the appointment of the second missionary, Mr. Dixon; but an enlarged scale of subscriptions would in future be more generally required.

Accounts of the several stations followed. Of Pudsey, where Mr. Haigh resides, and where so good has been the progress that a chapel is about to be erected, twenty-five subscribers to the Mission having already contributed upwards of £400 to it, and the Pudsey people having purchased the site with their own contributions, amounting to £160.—Of Dewsbury, where there is now a well-fitted place of worship and good school-room (thanks to Mr. Todd); where Mr. Jackson, of Leeds, contributed the painting, and offers the same to Pudsey and as many more chapels as can be

erected ; where Mr. Dixon resides and the congregation flourishes.—Of Clayton West, near Huddersfield, where an excellent Village Library is forming, and there is a good congregation, in the best sense influential ; at which there are attendants from some miles round, and for the fostering care of which the Mission is greatly indebted to Mr. James Robinson, resident on the spot.—Of Flockton, near Wakefield, which has been supplied lately by the Mission.—Of Idle, where supplies have been sent in consequence of Mr. M'Combe's state of health.—Of Pepper Hill, near Halifax, where ours is the first denomination that has gained a footing in the place ; where there is a library of 450 vols. ; where there was an attendance of 400 at Sunday-school sermons, with a collection of £6 ; the scene of Mr. Stradling's efficient labours.—The report concluded with thanks to the several gratuitous labourers ; with redoubled requests for effort and means ; and a reasonable appeal for unusual exertion at a time and on the spot of unusual activity among the assailants of Christianity.

G. BUCKTON, Esq., then read the Treasurer's account. It shewed that with one missionary the receipts had been £156. 17s. 9d. ; with a second, £267. 11s. 6d. Some special efforts had met this rise. More would be required.

Rev. JOHN KENRICK, M.A., then moved, "That the reports now read be approved and printed for circulation as usual, and that the friends of the Society be urged to use all their efforts to provide for the needful expenditure of the coming year." Mr. Kenrick remarked upon the Tract Society having become a most important adjunct to the Mission, upon the operations of which he looked with great pleasure. He thought the prospect now was far more encouraging than formerly. It was evident there were several stations in which a great deal of good was done, and the foundations of permanent societies were being formed. Among others, Pudsey was being constituted into a permanent form, and it was a most encouraging circumstance that the people there had done so much for themselves. While we praised Idle and Dewsbury very justly, and their liberal helpers on the spot, we should not forget that Pudsey had none such, and that the people there must have made many sacrifices to subscribe so fully as the published list shewed. That list was a sufficient proof of a wide basis which would make the building secure. The desirableness of the permanence and extension of our views in this part of the country was sufficiently evident from the general opinion of all

those who had any acquaintance with the operative classes of the West Riding. Christianity must not only be a leaven of bread, as was eloquently shewn in the sermon of the morning ; it must be an antidote to poison, the poison of scepticism which was the great bane of society, both high and low. That of the higher classes, there could be no doubt, would be met by able men. We wanted men to go among the working classes, to meet their honest difficulties, and present to them religion under a form that recommends itself to their plain understandings and honest, uncorrupted feelings. And our missionaries are doing such a work. I therefore entirely agree, Mr. Kenrick continued, that it will be a great dishonour if we allow any of their exertions to fail for want of support. I agree with the sentiment also that calls for lay preachers. Though I have been an educator of preachers myself, I think that laymen may do essentially the same work as the minister. And as for the part of the resolution which relates to pecuniary support, I think it is impossible for any one to travel through the West Riding and not see the great increase of wealth. When we look not only at the palatial warehouses of Leeds and Bradford, but at the dwellings of the middle and working classes, it is impossible to suppose we shall allow any work to fall through for want of means. Great corporations set up their motto, *Fumus et opes*, "Smoke and wealth : " the increase of smoke is palpable to all of us ; and if it be a measure of the increase of wealth, there must surely be abundance for every good work.

Mr. MARK GLOVER, of Bradford, seconded the resolution.

Mr. W. P. ENGLAND, of Huddersfield, moved "The thanks of the meeting to the officers of the past year, together with the appointment of Committee and other officers for the year ensuing ; also of a Committee for the re-modelling of the Catalogue of books and tracts."

Rev. THOMAS HINCKS seconded the resolution. He said we had heard in Mr. Creery's sermon of the loosening of men's belief and of the amount of scepticism that prevailed, and that it was our office to meet it. If so, we must be careful to present Christianity in a positive, earnest, devout and spiritual form. Let working men know this—that the form of faith we profess is not merely negative of errors, not the least possible belief, but that we hold positive religious principles leading to a devotional life. What, then, was the function of Unitarianism ? Not to boast of superior enlightenment or make loud profession of freedom from popular preju-

dice, but to go among the masses with the religion of Jesus Christ. It is said our religion will meet the case of the working men; they want a believable form of faith. A remarkable example of this may be found in Pepper Hill, alluded to in the report as a place where we have been the first to gather the people in, and it affords great ground of hope. We have only to cease from complaint and heartily do the work before us. Our sentiments are pervading all sects: we should rejoice at this, and not be too ready to censure those who do not come out and join us. A strong, vital, spiritual religion was especially required also to counteract the materializing influences of society. It was acknowledged that the tendency of modern civilization was adverse to the spiritual life. We had a great work to do—all of us—in various ways, and may well take to heart the weighty truth, "To him that knoweth to do good and doeth it not, to him it is sin."

Rev. B. HERFORD proposed, "That this meeting feels that the time has now come for establishing the mission church at Pudsey on a permanent basis by the erection of a suitable chapel and school-room; that the appeals already published for donations to this object be heartily sanctioned, and the Committee authorized to take whatever steps they may deem advisable towards immediately proceeding with the building." Mr. Herford spoke with great earnestness and zeal, and admiration of the Pudsey movement. He thought that the work we had to do could not be done by merely two missionaries, but that our work was that of missionarizing the whole of the West Riding—that we must not say we cannot do more. He was extremely glad that Pudsey had come out as it had done, and felt convinced that it must soon become self-supporting. He hoped there would soon be other applications for chapels, and that application for funds would not be made out of the West Riding itself.

H. BRIGGS, Esq., of Wakefield, said, after the stirring, persuasive and energetic speech which the meeting had just listened to, it was unnecessary for him to say one word. He cordially agreed with the resolution, which he begged leave to second.

Mr. HARRISON, of Leeds, proposed—"That the missionaries, Messrs. Haigh and Dixon, possess our sympathy in the work in which they have been zealously and faithfully engaged; and that whilst rendering our cordial thanks to the laymen who during the past year have rendered such valuable and disinterested aid to the mission, we hope that they will abound yet more in the good work, and find fellow-

labourers earnest in diffusing and exemplifying the truth as it is in Jesus." He said, first, in reference to the preacher of the morning, it was a glorious sight to see a man throwing off the associations of a Church to which he was attached, and speaking out what he believed to be the truth. All honour to all such men! [We are sorry we cannot profess to give even a notion of the very hearty and racy speech with which Mr. Harrison followed up this remark.]

Rev. R. L. CARPENTER seconded the vote, and was followed by Rev. R. L. HAIGH and Rev. J. M. DIXON, who briefly acknowledged.

JOSEPH LUPTON, Esq., of Leeds, next proposed—"Honour to the memory of those who during the past year have ceased from their labours in our churches: the Rev. Benjamin Carpenter, for many years the beloved pastor of our church at Nottingham; the Rev. George Harris, the eloquent and unwearied defender of Unitarianism in the North; the Rev. Dr. Hutton, whose name, honoured throughout our churches, was peculiarly dear in this district, where a long period of his ministry was passed; with others, Rev. J. C. Smith, of Thorne, and Rev. W. Clack, of Soham, who in less conspicuous services have laboured faithfully and well; and not less honour to one who, though not of us, is held in reverence by all in every church who love the spirit more than the form of religion,—to the brave and good Theodore Parker, whose memory is for ever associated with the noble struggle for human freedom." He said, first, he was glad to see and hear the preacher of the day and other friends from Ireland. It reminded him of that day seven years ago, when the late Mr. Armstrong, of Bristol, who had similarly left the Church, was preacher on the occasion, also in Bradford. Mr. Lupton feelingly spoke of all the ministers named in the resolution, especially observing how delighted the late Dr. Hutton, whom they had all so much loved and admired, would have been to see the large and animated meeting; and of Theodore Parker he would say, that if it was the right thing to be a Christian in character, *he* was one; he would have laid down his life for the freedom of the slave, and it might truly be said that in him not only the slave but the whole world had lost a friend.

Rev. JOHN OWEN seconded the resolution, especially dwelling on his knowledge of Mr. Harris in his latter years, and according with Mr. Lupton's testimony to their other departed friends.

Rev. J. H. RYLAND said, as the sentiment just received related to those who

were gone, what he had to propose referred to those who were to take their places. He must just say of the former, in reference to the expression used of Theodore Parker, "not of us," he believed that in the best results of Christianity he was not only with us, but far outdid very many of us. His difference of opinion from us seemed to be in not deeming Christianity so special a thing in human experience as we most of us thought it. Even of this difference, he feared, the way in which some of us had treated him, had been a chief cause. He had now to propose, "That this meeting cordially welcomes the Rev. W. Matthews, of Huddersfield, and the Rev. William Blazebly, of Rotherham, who have settled in the Riding during the past year; and is glad to receive assurances from Selby and Rotherham that the congregations there desire to unite with this Society." And to this he was permitted to add, "A friendly welcome to visitors from other parts." In these he should include especially Rev. Lindsey Taplin, of Todmorden, whose romantic valley had lately become rife with the Unitarian controversy, in consequence of the visits of an itinerant lecturer with whom he had himself had some skirmishing in Bradford,—and the Rev. Robt. Spears, of Stockton-on-Tees, editor of the favourite periodical, the *Christian Freeman*, whom he was particularly glad to see at their meeting. That work had exactly met the wants of the Mission. A few years ago they were saying at committee, some work of the kind must be produced, when it spontaneously arose from the North in the hands of Mr. Spears. He must be permitted to add his testimony to the sermon and the preacher. Sincerity and faithfulness to truth he regarded as the very essence and theory of Christianity. As to what had been said of pecuniary resources, he was quite sure no religious communion would support worthy schemes more liberally than ours.

Mr. G. BUCKTON seconded, and Revds. W. MATTHEWS and W. BLAZEBY briefly acknowledged the resolution.

Rev. ROBERT SPEARS, of Stockton-on-Tees, proposed, "That the cordial thanks of this meeting be given to the minister and congregation of Chapel-Lane chapel, Bradford, for the trouble they have so kindly taken in preparing for our welcome." After expressing his pleasure in having accepted a pressing invitation to attend the meeting, he said such meetings ought to put an end to the complaint that we were not in a sound and healthy state, that we were a mere rope of sand. We met in a free and generous spirit, without

the least suspicion of one another: the pleasure and animation of the meeting confuted the allegation that Unitarianism was the frigid zone of Christianity. Meetings like this formed a most happy connection between different parts of the country, and had the most salutary effects on our social nature. Mr. Spears related how he was led to take up the *Christian Freeman*, and, on a question from the audience, said it was now taken by 250 congregations, and that he printed 4000 copies monthly. Village organizations and the poor, he thought, were infusing a new and genuine life into our churches.

Mr. STOTT, of Halifax, seconded the resolution.

Rev. J. H. RYLAND in acknowledgment said they were glad at Bradford to take their turn in receiving the meeting. The absence of some friends had already been referred to by Mr. Smith. He was sorry to regret the absence of others, as members of the Kell and Pesel family, and their liberal friend and supporter, Mr. Thomas Hollings, all abroad. He had been glad to see so large an attendance—especially, as was to be expected, the new and gratifying feature of friends and members of the Mission churches springing up around them. He had received letters from the ministers of Selby and Doncaster, detained at home by necessary occupation, but who hoped to join us in future years. Other friends had also expressed strong desires to come. He hoped what had been provided had sufficiently sustained the company in speaking and hearing what it had been subjected to; and though the reception of the meeting had been the occasion of some anxiety and care, yet responsibilities were fast dropping off, as he sat down heartily thanking all for their attention.

Mr. OSBORNE, of Sheffield, then proposed a vote of thanks to the Chairman, and sympathy with his generous exertions at Dewsbury. Rev. L. TAPLIN seconded it. And on its being supported by Rev. P. CANNON, of Wakefield, Mr. TODD acknowledged the compliment; and the party separated soon after six o'clock.

There were also present among the company, J. H. Oates, Esq., and C. Wellbeloved, Esq., of Leeds; W. Hornblower, Esq., of Huddersfield; Mr. Hicks, of Northampton; Jonathan Crowther, Esq., late of Halifax; James Kitson, Jun., Esq., Grosvenor Talbot, Esq., and Rev. E. Hall, of Leeds; R. Pesel, Esq., of Bradford; R. Edlestone, Esq., Mr. A. Wadsworth and Mr. Stradling, of Halifax; and Rev. A. M'Combe, of Idle; with several of the Bradford congregation, as well as many from Pudsey, Idle, and other places in the vicinity.

The meeting appears to have been felt by all to have been unusually interesting and successful. It affords another proof (the London meetings at Whitsuntide being one) of a much more earnest and active spirit now coming over the Unitarian body. It is on all accounts a most auspicious sign. Occasion for us has come ; and with all our long and well-stored resources, religious, intellectual and material, now ready to be poured forth, there can be no doubt that the best of fruits, though long delayed, will ere long abundantly appear.

PROVINCIAL MEETING.

The annual meeting of the Presbyterian and Unitarian ministers of Lancashire and Cheshire was held at Preston on Thursday, June 21st. A large number of friends from various districts in the two counties came together and exchanged friendly greetings in the spacious enclosure attached to the venerable chapel. Towards eleven o'clock, the chapel became well filled with ministers, delegates and friends. Much interest was excited by a statement that the *first* meeting of the Assembly took place at Preston, and many were the glances cast into the chequered interval of time which was thus bridged over by a re-assembling after upwards of two hundred years. Many were the changes which a hasty glance revealed ; but one thing was unchanged,—the men of to-day were as hearty in their love of truth and freedom, and as zealous in their defence, as the men of 1645. The same spirit actuated both, the same time-honoured sentiment awoke their common enthusiasm,—“Civil and religious liberty all the world over.”

Rev. S. A. Steinthal introduced the service of the day in an impressive and effective manner, and the Rev. M. C. Frankland delivered an earnest and well-timed discourse from Galatians v. 13, “For, brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another.”

At the close of the religious service a collection was made in behalf of the Missionary branch of the Assembly, when about ten guineas were obtained. This part of the business seemed to be almost entirely of an extempore character, no arrangements being made and no general notice given, and as a consequence the funds materially suffered. A very general wish was expressed that in future a distinct announcement should be made, that friends might come prepared to contribute according to their means.

An interval of a few minutes then occurred, during which we observed several

ministers and friends who had come from other districts to be present at this venerable Assembly.

Rev. W. C. SQUIER, the minister of the chapel, was then, according to custom, called to the chair. In his own name and in the name of the congregation at Preston, he tendered to the Assembly a hearty welcome. He then called upon the Secretary to read the roll, when twenty-seven ministers and thirty-one delegates answered to their names. The Secretary then read a letter from the Warrington congregation, signed by Mr. Robson, in which it was stated that they declined to have any further connection with the Assembly while it was constituted as at present.

Rev. J. T. WHITEHEAD next read the report of the Committee appointed last year “to present a list of the congregations and ministers who should be considered as connected with the Assembly.” The report was substantially the same as that presented last year,* with some modifications and alterations, which included the recognition of the right of a seat and vote by the various missionaries in the province. A long discussion took place, arising from the fact that the missionary colleagues of Mr. Steinthal, of Liverpool, were not included in the list of missionaries entitled to a seat in that Assembly. After the adoption of the report had been moved and seconded, Rev. J. ROBBERDS, of Liverpool, moved an amendment to the effect that wherever several missionaries were working at the same station, each should be entitled to a seat in the Assembly. Rev. F. BISHOP seconded the amendment.

A very animated and amusing discussion ensued, in which various attempts were made to define the precise difference between a minister and layman, some gentlemen contending that it was difficult to draw the line of demarcation—others, that the difference was so clear that there could be no possible mistake : on the one hand, the ministers were called clergymen ; on the other, it was emphatically declared that it was a misuse of that term to apply it to Unitarian ministers at all. Ultimately a division took place, when the Chairman announced that the amendment was carried by 32 votes to 15.—Some discussion then took place upon the question whether Mr. W. J. Fox could be considered as a member of the Assembly on the ground of his having once preached before them ; but it having been shewn that Mr. Fox on the occasion specified was the preacher appointed by the Unitarian Association, and not by the Assembly, it

* See C. R., 1859, p. 500.

was decided that to retain his name would be informal. The report, with the amendment of Mr. Robberds, was then unanimously adopted. On the motion of the Rev. T. E. POYNTING, seconded by JOHN GRUNDY, Esq., a cordial vote of thanks was unanimously accorded to the preacher and supporter of the day.

In a very impressive and touching manner the Rev. H. GREEN then made mention of the ministers who had been removed by death since the last meeting, those ministers being the Rev. C. Wallace, of Altrincham, and the Rev. W. Harrison, of Blackley.

Rev. F. BAKER rose next and offered a welcome to the ministers and missionaries who had settled in the province during the past year, making mention of the Revds. J. K. Montgomery, J. Drummond, J. C. Street, W. Robinson and J. Harrop. He said that he gave to them the right hand of fellowship with all his heart.

Rev. J. K. MONTGOMERY, as the senior minister, responded in an appropriate speech, saying that he was glad to have entered into connection with the Assembly now that it had just entered upon a new life in respect to its missionary action.

H. A. BRIGHT, Esq., then proceeded to read the report of the Missionary branch of the Assembly,—first that of the Provincial Committee, and next those of the East Lancashire, East Cheshire and Manchester districts. Most interesting and encouraging information was given in these documents; and many who had previously questioned the wisdom of such a movement, must have felt that it was doing good service to the cause of truth and righteousness, and was receiving refreshing dew from the abundant grace of God. As these reports were ordered to be printed, it is hoped that they will soon be in the hands of all those who take an interest in the newly awaking activity of the Unitarian church. They all shew that there is work enough to be done, and that it only needs the combined action of earnest and prayerful men to do it.

On the motion of Rev. S. A. STEINTHAL, a Missionary Committee of the Assembly was appointed for the ensuing year.

THOMAS AINSWORTH, Esq., then read the report from Cleator, in which he stated that the services of the various ministers had been as useful and as acceptable as in former years, and in addition that on the three Sundays between the monthly services a Sunday-school and a church for the young were in operation. These had already proved of good service.

On the motion of Rev. G. H. WELLS, the Revds. F. Baker, H. Green, W.

Gaskell, J. Colston and J. T. Whitehead, were appointed a Committee to arrange the services for Cleator during the ensuing year.

Rev. J. GORDON next submitted to the Assembly a petition to the Commons' House of Parliament, in opposition to the clause, "religious profession," in the proposed Census Bill. In a clear and able speech he shewed his grounds of opposition to the measure, and called upon the Assembly to adopt and sign it. After a forcible resumé of some arguments against the measure of the Government by the Rev. C. Beard, and some spirited remarks from H. A. Bright, Esq., the Assembly unanimously adopted the petition.

Rev. H. SOLLY then gave notice of a motion to discontinue the name of Unitarian from the title of that Assembly.—Mr. BRIGHT hoped that Mr. Solly would withdraw his notice of motion; the Assembly in years past had wasted time enough in the discussion of such matters, and now they wanted all their time and energies for more important work.—Rev. J. WRIGHT afterwards announced that he should move that the word Presbyterian be left out of the title of the Assembly.

Rev. W. BINNS wished the Assembly to adopt a memorial resolution on the occasion of the death of the Rev. Theodore Parker, of Boston, U.S. Much discussion ensued, in which it was urged that it would be quite as appropriate to pass a resolution on the death of Baden Powell or John Angell James,—that they had rendered services to the Unitarian church as great or greater than Theodore Parker,—and moreover that it would be quite informal, for the Assembly never referred by resolution to the death of any minister who did not belong to the province,—that no resolution was passed at the death of Dr. Channing, and that it would be injudicious to establish such a precedent on the present occasion. Much kindly feeling, however, was expressed towards Theodore Parker by many of the speakers, and some generous and appreciative remarks were uttered; and at the request of the Assembly, Mr. Binns withdrew his motion, saying that he was quite satisfied by the expression of feeling which had taken place.

The usual formal business was afterwards transacted, the Rev. J. Gordon being elected supporter for next year,—the Provincial Committee appointed,—and it was then decided to hold the next meeting at Hyde, in Cheshire.

After a vote of thanks to the Chairman, the Assembly adjourned to the Bull's Head Hotel, where a substantial déjeuner was

provided. A large number of ladies and gentlemen sat down and shared in the hospitality of their Preston hosts. Mr. Ainsworth, of Preston, presided. Eloquent and able speeches were delivered by the Revds. C. Beard, A. Creery, S. A. Steinthal, H. Solly, F. Baker, J. Wright, W. C. Squier, Mr. Rendall, a Swedenborgian minister, Messrs. H. A. Bright and T. Dobson. At the close of the meeting, a goodly number of the friends from a distance were invited to the house of Mr. Ainsworth to partake of refreshments before leaving for their several localities.

The proceedings of the day were characterized by earnestness and hopefulness, and many new and old friends were delighted to see that the resolutions which last year were passed after such prolonged discussions were found to have worked with great satisfaction and to have been productive of good results. May we not hope that the Assembly has just entered upon a career of usefulness which will lead to more cheering consequences year by year? If ministers and laymen will but sink all lesser differences and join heart and hand in united efforts, no man can estimate the great blessings which will follow.

PRESBYTERIAN COLLEGE, CARMARTHEN.

The annual examination at the above College took place on the 19th, 20th, 21st and 22nd of June, and was conducted by the deputation from the Presbyterian Board in London (Rev. T. L. Marshall and J. C. Lawrence, Esq.), assisted by the Rev. E. Higginson, of Swansea, and the Rev. Stephenson Hunter, of Wolverhampton, the newly-appointed Hebrew and Mathematical Professor at the College.

The examination commenced on Tuesday, the 19th, at 9 a. m., when the junior class was examined by Rev. T. L. Marshall in Virgil and Sallust in the principal room; and when the first, second and third classes were examined in the library in Euclid, Algebra and Trigonometry, by the Rev. S. Hunter. At half-past ten, the third class was examined by Rev. E. Higginson in Homer and the *Memorabilia* of Xenophon; and at half-past eleven, the senior class was examined by him in Paley's *Natural Theology*. From half-past eleven to one, Mr. Marshall examined very carefully and critically the second class in the *Georgics* of Virgil (Book iii.) and the *Æneid* (Book v.), being the classical books specified for the Matriculation Examination in Latin in the London University this session. The deputation, examiners and visitors, retired from one to two for refreshments. In the afternoon, the ex-

amination began with the senior class in the *Medea* of Euripides by Mr. Marshall; at the same time the examination in Mathematics and Hebrew was continued by Mr. Hunter in the library. From three to four, the third class was examined by Mr. Marshall in Homer and the *Crito* of Plato; whilst the examination was continued in the library in Hebrew and Church History by Messrs. Higginson and Hunter. From four to five, the third class was examined, *viva voce*, by Mr. Hunter in Hebrew, which terminated the proceedings of the first day.

On Wednesday, from 9 to 10 a. m., the senior German class was examined, *viva voce*, by Mr. Hunter; and the junior Logic class by Mr. Marshall. From half-past ten to twelve, prelections in the theological department by Rev. E. Higginson, and the second Logic class in the library by Mr. Marshall. From half-past eleven to one, the senior class in the *Epistles* of Horace and the *Agricola* of Tacitus by Rev. T. L. Marshall, and the second Hebrew class by Mr. Hunter.—After luncheon, the examination was commenced in Butler's *Three Sermons* and *Analogy* by Mr. Higginson, and in Jahn's *Antiquities* by Mr. Marshall. The third German class was also examined by Mr. Hunter. From four to five, the third class was examined in Butler's *Analogy* by Mr. Higginson.

On Thursday morning, the proceedings began with the senior class in the *Apology* of Socrates and the Greek Testament critically and exegetically by Mr. Higginson. At 11, the examination for Mr. Sharpe's Prizes commenced, in the presence of all the examiners, visitors and students, conducted in the most efficient and interesting manner by Mr. Higginson, in *Biblical Antiquities*, *Geography* and *Criticism*. This part of the examination always excites great interest, from the importance of the subject and the ready answers of the students.—In the afternoon, some of the junior classes continued to be examined in German, Hebrew, &c.

On Friday morning, at 10 a. m., Rev. T. L. Marshall proceeded to the distribution of the Prizes, but before doing so addressed the students and visitors in a very impressive manner upon the general results of the examination. The first Prize in the first class was awarded to Mr. David E. Edwards; the first Prize in the second class was given to Mr. Jonah Evans; and the first Prize in the third class, to Mr. Edmonds: the second Prize in this class was divided between D. W. Davies and Lewis Davies, being equal. In the junior class, the first Prize was awarded to W. D. Frances, and the second to David Evans.

The first Prize in Mr. Sharpe's examination was given to Mr. John Davies, Sen.; as well as the Prize for the best paper on Greek History; and the second Prize was given to Mr. Edmonds.—Mr. Higginson, in announcing the result of the examination in Mr. Sharpe's subjects, spoke very highly of the attainments and acquirements of Mr. J. Davies, Sen., who obtained the first Prize, and expressed his sincere hope that next year the number of candidates for these valuable Prizes would be increased. After a very powerful address from Mr. Lawrence on the general progress of the students and the respectable character of the present examination, the proceedings were concluded with prayer by the Rev. H. Jones, the Independent minister of the town.

On Thursday, the deputation invited the examiners, the visitors, and the ministers of different denominations present, to dinner; and a very pleasant evening was spent in the exercise of Christian fellowship and the exchange of kind and cordial feelings. Some very excellent speeches were delivered, and the party separated at an early hour. D.

THE NEW CENSUS BILL.

The portion of the Bill now before the House of Commons which requires a statement of the "religious profession" of every individual enumerated in the Census, has given general dissatisfaction among Protestant Dissenters, and this feeling is shared by many liberal Churchmen both in and out of Parliament. By means of public meetings and resolutions and petitions, expression is daily given to the feeling of dislike which this clause excites. It is supposed that it has been suggested by some Churchmen more zealous than scrupulous, with a view of counteracting the impression made by the last Census, and which shewed that in the number of worshipers on a given day the Dissenters had the advantage of the members of the Established Church. Churchmen now say that the returns were fraudulent and deceptive. Suppose that what they say were granted, it would scarcely justify the present plan for taking a religious enumeration of the people, unless the statesman is justified in following the prescription of an impudent wit, who said that the best way of counteracting a mischievous lie is to tell a bigger lie on the other side. It is an absurdity to ask for a statement of "religious profession" from multitudes who have and who profess no religion. Putting aside the case of children and insane persons, there are thousands on thousands who

know nothing and care nothing about religion either in profession or practice. Are all these, together with the inmates of our jails and workhouses, to be swept into the capacious net of the Church of England? There is in the present state of the law of the country, of which Christianity is said to be "part and parcel," an objection to the required statement of religious profession from persons who reject Christianity. It is wrong for the law to ask a man to do that for which it prescribes and threatens a punishment. It is quite contrary to the genius of the English constitution for a man to be required by law to furnish the evidence of his own criminality. But let a man write himself down Atheist under the religious profession heading, it might, we presume, unless an indemnity clause is added to the Bill, be made the basis of criminal proceedings against him. Increased importance is given to the subject through what is reported to have recently taken place at a meeting between the Premier and certain Conservative leaders and Churchmen. Lord Palmerston very rashly promised (if he be correctly reported) to retain the clause, and received the promise of the support of Mr. Benjamin Disraeli and his party. Lord Palmerston ought to have looked with suspicion on the promise of Parliamentary support from such a quarter. He may be assured that it will only be given with a view of damaging him, or of circumscribing the principle of civil and religious liberty. If, however, in addition to other imprudent words, Lord Palmerston said (as the newspapers report) that the census of the religious profession was required and would be valuable as the basis of future legislation, it behoves all who would resist Church-of-England aggressiveness to do what they can to frustrate the scheme. We cannot too emphatically, whether against Churchmen or Dissenters, assert that numbers have nothing to do with the application of a principle. If there were but hundreds where there actually are millions of Nonconformists, their religious rights would in truth and reason be equally strong and sacred. The expressed determination of Dissenters of every class and denomination to refuse an answer to the inquiry respecting their "religious profession" has called forth many contemptuous and calumnious remarks from clerical and Tory writers, and from the Hobbists of the *Saturday Review*. They smile at the plea of conscience; but we must in all seriousness remind them that they must not measure other men's consciences by their own. In the matter of religion, each man is answerable to his Maker alone. The writers in the *Saturday*

Review sneer alike at the zeal of High-churchmen and the anger of "little Bethel or Bethesda" in the matter of this religious profession clause, but give the weight of their authority in favour of Churchmen. Dissenters are in their eyes low and vulgar people, and too ready to exaggerate where their religion is concerned. But vulgarity and the habit of exaggeration are not statutable offences, and an impartial observer might find specimens of vulgar insolence in boards of green cloth, around which aristocrats of the purest water habitually sit, and in combination-rooms frequented by Church and University authorities, as well as in "little Bethel." We have not wasted words by speaking of the penalty which the Bill as printed would affix to the refusal of information as to religious profession. That clause was withdrawn as soon as the objection to it was stated; but its existence in the original Bill shews clearly enough the animus of its author, and the necessity of unrelaxed watchfulness on the part of those who think religious liberty worthy of regard. We believe that, whatever may be the decision of Parliament on this clause of the Bill, the Churchmen to whose craft or zeal we owe this requirement of individual religious profession have made a great blunder. Had they renewed the Census Bill as in 1851, we do not doubt that the returns would have been, on comparison, very favourable to the Church of England, for never were greater exertions made by that Church than during the last ten years. But the returns which will be gained through the agency of enumerators under the new Census Bill will deceive no one, however offensively they may be used to depreciate the condition and influence of English Non-conformity. It has been well said that the Bill imposes on the officers of the Census an "impossible and presumptuous task." Of the minute divisions of religious belief in England, few even of educated men, when free from sectarian bias, are able to speak with accuracy. What a mass of unconscious blundering or of party misrepresentation may not be anticipated as the result of the labours of the enumerators employed under the new Census Bill! It will be a sad waste of time, public money and religious peace, if the inquiry is persisted in; but we hope, in answer to the numerous petitions now flowing into the House of Commons, the clause will be soon withdrawn.

STATUE OF DR. PRIESTLEY AT OXFORD.

The Statue of the eminent philosopher who has taken his undisputed place as the

father of Pneumatic Chemistry (and whose memory is dear to thousands for his services in the work of Christian reformation), is finished, and has been erected on the appointed site in the noble Museum of Oxford. The sculptor, by whose energy and zeal the work has been completed in time for the statue to be placed before the meeting of the British Association for promoting Science at Oxford, is Mr. E. B. Stephens, of Pimlico. His work was inspected by the Committee before it was despatched to its destination, and has, we believe, given them perfect satisfaction. The statue is about the size of life. It is a coincidence that the proportions prescribed for all the statues at Oxford, 5 ft. 6 in., are exactly those of Priestley in life. He is chiselled in the attitude of speaking, with a manuscript in the left hand, and dressed in the costume of the last century, such as it is known Dr. Priestley was accustomed to wear. In respect to the likeness, the sculptor had the aid of all existing portraits, busts and medallions; and although these exhibited perplexing varieties,* he has, we believe, hit upon the features and expression and attitude which the comparison of his materials justifies, and which artistic taste would best approve. A support to the figure in a statue being always required, Mr. Stephens has very happily, we think, introduced in it a model in bas-relief of the electrical machine used by Dr. Priestley in working his important experiments. The original of this machine is now in the possession of J. A. Bostock, Esq., M. D. We learn that the statue has, since it has been placed in the Museum, been inspected by some of the officers and authorities of the Museum and the University, and has given them perfect satisfaction. The cost is provided for by a public subscription, which is still open, *and to which further contributions are sought.* Our Advertising sheet contains a list of the contributors so far. It is intended, we believe, that every subscriber should receive a copy of a photograph which has been taken of the statue, and also one of a very early and particularly pleasing portrait of Priestley, which has never yet been engraved or published. We have only to express to Mr. James Yates the gratitude due to him for the zeal and success with which he has taken up and carried through this work. It is intended to celebrate the erection of the statue by a public breakfast at Oxford of

* Mr. Yates has drawn up a description of these portraits and busts, which we hope he will allow us hereafter to print for the benefit of our readers.

the subscribers to it, to be held on Tuesday, July 3rd, at nine o'clock, at an hotel yet to be selected, and of which information may be obtained at the reception-room in Oxford.

TESTIMONIAL TO REV. THOMAS MADGE.

Mr. Madge has just received from the members of the congregation over which he presided for so many years at Essex Street, with an acceptance and popularity never probably surpassed in Unitarian congregational history, a very handsome gift, as a testimonial of the feelings which his late flock cherish towards him. It consists of a massive and handsome Silver Salver and a purse of a Thousand Guineas. The Salver has inscribed on it these words :

To
The Reverend THOMAS MADGE,
who
faithfully for four-and-thirty years
bore eloquent testimony to the Truths
of the Christian Religion,
as
Minister of Essex-Street Chapel,
in worthy succession to three honoured
Labourers
in the Church of Christ,
Lindsey, Disney and Belsham ;
This Memorial
(with a Thousand Guineas)
was presented on his retirement,
by
The Members of his Congregation,
in grateful acknowledgment
of his Public Services,
and as an expression of their affection for
him
as their personal Friend.
May, 1860.

We understand that the munificent present is enhanced in value to Mr. Madge's feelings by the delicate mode in which all the proceedings connected with it were conducted, and the spontaneous zeal manifested in all quarters in carrying the testimonial out. The letters which follow will further explain the history of the testimonial.

Letter accompanying Salver.

9th June, 1860.

Dear Mr. Madge,—When the Trustees of Essex-Street Chapel called the subscribers together, in November, 1858, to receive the announcement that you had resigned the office of Minister of the Chapel, an office which for thirty-four years you had held with so much benefit and satisfaction to them, the impression produced was one of heartfelt and general regret ; for none of your hearers had perceived any

diminution of those powers which had so eminently qualified you for the discharge of your high duties.

The resolutions which were then passed by the subscribers, and communicated to you, assured you of their grateful appreciation of your services, and their best wishes for your future happiness, and conveyed to you their warmest thanks for your kind and disinterested offer to assist in conducting the religious services of the chapel after the appointment of your successor.

At the time of passing these resolutions, a general desire was felt and expressed by the members of your congregation to add some further and more lasting evidence of their feelings towards you. In furtherance of this desire, the pleasing duty has been confided to us of assisting in carrying it into execution. The task we have had to perform has been an easy and most agreeable one. We had but to indicate the Bank into which contributions might be paid, and a hearty and general response was the immediate result.

We have now, in fulfilment of our duty, to request, on behalf of the members of your congregation, that you will do them the favour to accept the accompanying memorial of their grateful and affectionate remembrance of you as their Pastor and Friend.

We remain, dear Mr. Madge,

With the sincerest respect,

Your obliged and faithful Friends,

ELHANAN BICKNELL,	GEO. LONG,
W. STRICKLAND COOKSON,	JOHN SMALE,
ROBERT DUNN,	JOHN TAYLOR,
WILLIAM LAWRENCE,	JOHN WATSON,
WILLIAM SHARPE,	PH. WORSLEY.

To the Reverend Thomas Madge.

Mr. Madge's Answer.

To the Members of the Congregation attending, during my Ministry, at Essex-Street Chapel.

Dear Friends,—I beg you to accept my warmest thanks for the signal mark of esteem and regard which I have just received from you. The letter addressed to me on the occasion would of itself have been sufficiently gratifying. But, accompanied as it was with so munificent a gift, and the beautiful Salver, graven with the record of it, and which, I trust, will descend to my children as a cherished memorial of the honour done to their father, I have no words to express, as I would desire to do, the feelings which it has awakened in my heart. Earnestly do I wish that my public ministrations had been more worthy of such a testimonial, and of the generous liberality to which alone it must be ascribed. I can only say that of this and the many

instances of considerate and friendly attention shewn to me for a series of years past, I shall retain to the last moment of conscious existence a lively and grateful remembrance. Nor can I look back upon the period of my ministry among you without the pleasing reflection, that, throughout the whole of it, our harmony was never disturbed by a single word of discord or contention. And when, at length, the time seemed to have come for the termination of a connection which, happily for myself, had so long subsisted between us, it was sincerely and from the heart that, in taking leave of you as your appointed minister, I could bid to one and all of you an affectionate farewell. Conscious, however, as I am, of the imperfections and deficiencies with which my humble labours in the service of our common Master were attended, and notwithstanding the satisfaction derived from your kind but too favourable appreciation of them, it would still add to that satisfaction could I be assured that they had served in any degree to satisfy the minds of the inquiring and to strengthen the faith of the wavering, to give relief to the anxious and troubled spirit, and consolation to that of the sorrowing and bereaved. With the hope that, to some extent, this may have been the case, and with earnest wishes and prayers for the real and enduring welfare of yourselves, your families and all who are dear to you, I remain, your faithful and grateful Friend,

THOMAS MADGE.

20, Highbury Terrace, June 11, 1860.

EASTERN UNITARIAN CHRISTIAN SOCIETY.

The forty-sixth anniversary of this Society was held on Friday, June 22, at the pleasant town of Framlingham. The day was fortunately fine, and there were friends present from Norwich, Bury, Yarmouth, Diss, Hapton, Ipswich and other places. The devotional service was conducted by Rev. Henry Squire, of Yarmouth, and the sermon was preached by Rev. R. Brook Aspland, on the Moral and Spiritual Dominion of Jesus Christ. The entire service was listened to by a respectable congregation, composed in part of members of orthodox churches in Framlingham, with marked attention and interest. At the close of the service the business meeting was formed, Mr. Leech, of Bury St. Edmunds, being in the chair. The Treasurer's report shewed an income of £39, and an expenditure which left a balance of nearly £9. Rev. D. Davis read the Committee's report. It described plans of missionary action which had been meditated and dis-

cussed for Bungay, Eye, &c.; but in each case the difficulties were felt to surpass the prospect of advantageous result, and nothing had been done. Allusion was made to the former communication by the Society to the British and Foreign Unitarian Association on the subject of a supply of Unitarian and religious tracts, and gratification was expressed that there was now a prospect of the wish being complied with. The Society had been in communication on the subject of tracts with Rev. Brooke Herford, of Sheffield, and hoped to receive shortly a supply from him. Reference was made to the condition and prospects of the congregations at Norwich, Yarmouth, Diss and Hapton; and Rev. Thomas Cooper gave a verbal report of the state of things at Framlingham, as did Rev. J. Cooper of that at Ipswich.

The condition of the Octagon congregation, Norwich, appeared to be more prosperous than has been for many years past the case. In the other societies, the ground was, for the most part, well kept, though not being extended. The report alluded, in conclusion, to the departed worthies of the Unitarian body, the Committee adopting on this subject the concluding portion of the report of the British and Foreign Unitarian Association. The adoption of the report was moved by Rev. Henry Squire; and Mr. Edward Taylor moved and Rev. Thomas Cooper seconded a vote of thanks to the preacher. The next annual meeting was voted to be at Norwich.

Mr. Edward Taylor, in a brief but forcible speech, exposed the great impropriety of the religious-profession clause in the Census Bill, and moved the adoption by the Society of a Petition to the House of Commons against it. The resolution was seconded by Mr. Hill, of Framlingham, and unanimously adopted.—A vote of welcome was proposed to the deputation from the British and Foreign Unitarian Association, the Society being represented on this occasion by the Secretary and Professor Edward Taylor. The former, in acknowledging the vote, explained the objects of the Association and the claims it had on the more liberal support of the Unitarians of Great Britain. Professor Taylor expressed his strong confidence in the Association, the proceedings of which he had watched with unflinching interest from the beginning—nay, he had been a member of the Unitarian Fund, the predecessor of the Association, from its formation by the late Robert Aspland,—a man in whose steps he had always been proud and happy to follow.—Rev. D. Davis called the attention of the Society to the existence of a considerable stock of tracts lying useless

in the depôt. A resolution was passed authorizing the Committee to distribute the tracts among the different congregations.

The interval between the business and the social meeting was occupied by the strangers in visiting the noble church, inspecting the monuments and tombs, one of which is erected to the memory of Rev. S. Say Toms, for more than fifty years the Unitarian minister at Framlingham; also the interesting ruins of the Castle, associated with some remarkable incidents in English history.—Early in the afternoon, the members of the Association and their friends assembled in the largest room of the Crown and Anchor Hotel. It was completely filled by the assembled guests. The chair was taken by Mr. Edward Taylor, who delighted his old friends by a series of spirited addresses, breathing his accustomed love of liberty and his ardent attachment to the faith which some of his ancestors and family have adorned by their learning and virtues. Various interesting addresses were given by Rev. D. Davis, Rev. Henry Squire, Rev. R. B. Aspland, Rev. Thomas Cooper, Rev. J. Ellis, Rev. J. Cooper, and other friends. The absence of some accustomed attendants and friends was regretted. Had some who have desired to see the Association given up been present, they would probably at least have acquiesced in the sentiment warmly expressed by several, that if the Association did nothing else each year than bring together the ministers and members in friendly intercourse, to cheer one another by mutual sympathy, it had its use. The party did not break up until the time for some of the friends to take the railway train had arrived. Mr. Edward Taylor expressed, in behalf of the assembly, respect and regard for the minister of Framlingham, who was proving himself the right man in the right place, and conciliating the respect of men of all sects and parties.

MANCHESTER NEW COLLEGE, LONDON.

The annual examination began on the morning of Monday, June 25, at University Hall. The proceedings commenced with the junior Hebrew, and Mr. R. Martineau called upon the class to translate passages (explaining grammatical points therein) from the book of Genesis. The class, consisting of Messrs. Smyth, Gordon, J. C. Smyth and Odgers, gave satisfactory (though varying in degree) proofs of attention and progress.—Professor Martineau next took the class in Ethics, consisting of Messrs. Copeland and Mitchell, and stated that the examination would be necessarily imperfect, as the business of the class had

been seriously interrupted by the ill health of both gentlemen. The question paper contained thirty-eight questions of the searching character usual in this department of the College curriculum. One interesting feature in it was the distinct refutation of Pantheism which the answers contained, and another was the reference to the relation borne by some of the ancient philosophers to Christianity. Making the allowance claimed for his class by the Professor, the examination was not otherwise than satisfactory.—The next class on the list was that of Christian Truths and Evidences (Professor Tayler's department), junior and middle class. Professor Martineau expressed regret at the necessity that had arisen of his personating Mr. Tayler, who, though better, was forbidden, in consequence of the state of the weather, by his medical man to leave the house. A very interesting examination ensued; the answers were, with few exceptions, full and very satisfactory, according to the mode in which the subject had been treated by the Professor. The class consisted of Messrs. Mitchell, Copeland, Gordon and Howse. Mr. J. D. H. Smith was absent through severe illness. A sermon was then delivered by Mr. Mitchell, from Psalm cxxxix. 23, 24.—After a short interval devoted to luncheon, Professor Martineau resumed the examination with the class of undergraduates in Latin. The object of this examination is to test the work of the undergraduates in their classes in University College. He had a weekly class for this object, and had read with them the books necessary for the degree examination. The examination was taken first in Virgil's Eclogues and Georgics and then in Cicero de Oratore.—Professor Martineau next (for Professor Tayler) took the senior class in Christian Truths and Evidences, the class consisting of Messrs. Dare, Heaviside and Bakewell. The question paper, including fifteen principal questions (each of these branching into several subordinate questions), gave indications of a most instructive series of lectures, and the answers proved that the students had paid attention to the lectures. Mr. Dare's answers were particularly full and generally accurate.—The last class of the day was the senior Latin, who have read during the session, with Professor Martineau, Cicero de Natura Deorum and some treatises of Seneca. The proceedings of the day were brought to a close by Mr. Heaviside, who delivered a sermon from Matthew v. 48.—There were present during portions of the examination, in addition to the Professors, Rev. William Gaskell, the Visitor, Mr. James Heywood, Mr. Samuel Sharpe, Mr.

H. C. Robinson, Mr. S. D. Darbshire, Mr. R. D. Darbshire, Mr. Leyson Lewis, Mr. Richard Aspden, Rev. Thomas Madge, Rev. Dr. Sadler, Rev. L. Lewis, Rev. H. Hutton, Rev. R. Shaen, Rev. John Gordon, Rev. R. B. Aspland.

The examination was resumed on Tuesday, June 26. The classes of the day were the middle Hebrew, the junior and middle Ecclesiastical History, Mental Philosophy, the undergraduate Greek class, the History of Doctrine, and the senior Ecclesiastical History; and the day's proceedings closed with a sermon by Mr. Bakewell from Rom. xiv. 7. The most interesting incident of the day was the appearance of Rev. J. J. Tayler in the hall to examine the class of undergraduates in Greek. He was cordially congratulated by his friends on his convalescence. Among the visitors of the day were Mr. Ainsworth, the President, Mr. Eddowes Bowman, Mr. E. W. Field, Mr. Jerom Murch, Mr. W. Shaen, Rev. J. P. Ham, Rev. J. P. Maleson and Rev. T. L. Marshall. — The examination was brought to a close on Wednesday, but other engagements prevented our attendance, except during a short time, the two last days. We are informed that, as a whole, the examination was thought to be very satisfactory.

The proceedings of the examination closed with the Visitor's address, which was delivered by Rev. William Gaskell with his accustomed skill and power. Addressing the students as our future ministers, and viewing the position which they were preparing to occupy, from the vantage-ground of a somewhat wider experience than their own, he set before them what appeared to him some of the leading demands which it would make upon them, and urged them, by a regard to their future usefulness in the world, to endeavour to become equal to these. We will not do the admirable address of Mr. Gaskell the injustice of a hasty and imperfect report, especially as we are authorized to promise to our readers the opportunity of perusing it in a future No. of our Magazine.

During the week a meeting of the Committee was held in University Hall. This is a new and satisfactory arrangement, enabling the London members of the Committee to meet their colleagues. At this meeting matters of very considerable importance were discussed and settled.—The Trustees' meeting took place on Thursday, June 28, and we believe five new students were admitted; and in the evening there was the usual gay assemblage in the Library and Common Hall at the examination soirée.—It may be new to many of our readers to learn that Professor Marti-

neau will spend a portion of the College recess in America. He crosses the Atlantic at the urgent request of our friends there, and is to preach in October the sermon before the American Unitarian Congress. We do not doubt that he will be received by the Unitarians of America with honour and enthusiasm, and we hope that his visit will create a new and friendly link between the liberal theologians of England and America.

GRAHAM-STREET SCHOOL, BIRMINGHAM.

The social meeting of subscribers and friends was held in the school-house on Monday, June 11, being the Centenary of the School; the Mayor, Thos. Lloyd, Esq., in the chair.

The first resolution, moved by Abel Peyton, Esq., seconded by Arthur Ryland, Esq., and carried unanimously, was as follows:

“That this meeting of subscribers and friends to the Protestant Dissenting Charity School, now situated in Graham Street, Newhall Hill, and devoted to the maintaining and educating for domestic service of Poor Girls from any locality, and of any religious denomination, desire, on this occasion of the Centenary of the School, to record their gratitude to Almighty God for the abundant success which He has granted to the benevolent labours of the original founders of this Institution and of its supporters throughout the last hundred years; their unabated confidence in the enlightened, liberal and eminently Christian principles on which the School has been, from its very commencement, conducted; and their earnest purpose, in reliance on the same Divine blessing, still to carry on the School in a spirit worthy of these principles, and of the truly useful and beneficent objects which it is designed to accomplish.”

Moved by James Hunt, Esq., seconded by Mr. Edward Ridge, and resolved unanimously—2. “That the best thanks of this meeting be presented to the Rev. Charles Clarke, for his kindness in preaching the annual sermon on behalf of this Charity, in the Old Meeting-house, on Sunday morning, June 3rd, and for the great zeal and ability with which he urged its claims to support.”

Moved by Archibald Kenrick, Esq., seconded by Mr. Chas. Clifford, and resolved unanimously—3. “That the best thanks of this meeting be given to the Rev. Samuel Bache, for his kindness in preaching the annual sermon at the New Meeting-house, on Sunday morning, June 10th; for his invaluable services as Secretary, during

a period of twenty-six years ; and for his untiring zeal in the support of this Charity."

Moved by Mr. A. F. Osler, seconded by Mr. William Ryland, and resolved unanimously—4. "That the best thanks of this meeting be given to the Ladies who kindly instructed the children in singing their hymns."

Moved by Mr. Brooke Smith, seconded by Mr. Thomas Warden, and resolved unanimously—5. "That the cordial thanks of this meeting be presented to the Treasurer, Mr. W. G. Postans, for the assiduity and efficiency with which he watches over and promotes the financial interests, in particular, of this School."

Moved by Mr. W. G. Postans, seconded by Mr. William Earl, and resolved unanimously—6. "That this meeting desire to express their grateful sense of obligation to those subscribers who have kindly given to the Centenary Fund the sanction of their names as members of the Finance Committee, and who have themselves contributed so handsomely towards it."

Moved by Mr. Joseph Foxall, seconded by Mr. W. Rolason, and resolved unanimously—7. "That the Secretary be requested to record the proceedings of this social meeting in the Minute-book."

The children were then introduced into the room, and the Mayor distributed prizes for good conduct, which had been previously selected, to seventeen of them, saying a kind word of encouragement to each ; after which they sang one of their hymns.

The Mayor having left the chair, and the same having been taken by James Hunt, Esq., it was moved by the Rev. Samuel Bache, seconded by the Rev. Chas. Clarke, and resolved unanimously—8. "That the most respectful and cordial thanks of this meeting be given to the Mayor, Thomas Lloyd, Esq., for the kindness with which he has complied with the request of the Committee, in giving his official sanction to this School as one of the benevolent institutions of the borough of Birmingham, by presiding over its Centenary commemoration this evening in his official capacity, and for the ability and courtesy with which he has conducted the proceedings of this meeting."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The thirty-fifth anniversary of this Society was held on Wednesday, May 30th, and the fineness of the day (a rare privilege this singular season) concurred with many other circumstances to make the meeting eminently successful. At the re-

ligious service, which was held in Essex-Street chapel, a very fine congregation assembled, including all the Unitarian ministers of the London district (except Rev. J. Martineau), and ministers from every part of England, and some from Ireland (in all more than forty). It was a pleasing thing to see, for the first time for many years, the Unitarian churches of the North well represented as they were on this occasion by ministers from Lancashire and Yorkshire ; the Midland counties were also well represented.

The introductory religious service was impressively conducted by Rev. P. W. Clayden, of Nottingham. The sermon was preached by Rev. Dr. Sadler, of Hampstead, and well rewarded the close attention given to it by that remarkable congregation. Its true evangelical tone, its Christian fidelity, and its careful and candid statements, especially when referring to those that differ from Unitarians, made a strong impression on all. The preacher's subject was, "Through Jesus to the Father, or the Spiritual Gain of the Unitarian Faith." He took as his text 2 Tim. iii. 7, "Ever learning, and never able to come to the knowledge of the truth." After dwelling shortly on the apostle's principle of religious liberty, the preacher proceeded to remark :

"If there be in this world anything which we need to have *fixed*, it is our religious principles. However conscientiously we may refrain from dogmatizing over others, do we not deeply feel that there are some questions which, so far as our own faith is concerned, i. e. as individuals, we cannot be content to leave open all our lives ?

"Though, however, a settled faith be attainable and essential to our spiritual health, it is manifestly our duty not to shrink from *hard thinking* on the grandest and most momentous themes that could occupy the mind of man or angel. . . .

"While we relax not in the least degree in our adherence to the broad, catholic principles which have made us what we are, and given us houses which we built not and lands which we planted not—while we would leave our children as free to change as, thank God, our fathers left us—while we would not lord it over any brother's conscience, but stand humbly side by side as in the presence of our common Lord,—we are yet holders and teachers of distinct religious opinions. Why should we value our faith less because we have gained it from primary sources, and insisted on free access to these sources that we might gain it there ? Indeed, we cannot but regard it as the first-born of religious

liberty ; and as we value the daughter all the more from her true and lofty origin, so we cannot help loving the mother the better for having produced what seems to us so fair a child.

“How, then, can I describe the essential characteristic of our system of Christian doctrine, as distinguished from that of other sects ? I think we shall be agreed that it is, in one word, a *truer conception of the Heavenly Father*. The glory of Christ shines brightly in the popular creeds ; his might, his tenderness, his living presence, are in the mouths of innumerable multitudes ; but, though he has been so long time with us, though the Christian age numbers now its eighteen centuries, we cannot help feeling that not yet is the Father known.”

Dr. Sadler then proceeded to shew, and in a manner strikingly convincing, that the practical defect of the orthodox system is, that it virtually removes the Father to a distance, and takes from Him those relations which keep Him in our thoughts and bring Him near to our hearts. The simple doctrine of the new Testament is, the Father revealed in Christ. As the sermon is already, in accordance with the unanimous wish of the Committee of the Association, committed to the press, we will not now stay to describe the mode in which Dr. Sadler arranged and conducted his proof that the Unitarian faith includes and makes much of every portion of this revelation. The preacher, in conclusion, urged Unitarians to realize their relation of sonship to Almighty God, and to make up their minds to the sacrifices which Christian faithfulness demanded of them. With these excellent counsels and consolations he closed his discourse :

“It may be urged, But our *peculiar* sacrifices are so trifling and so few. Be it so ; perhaps all the more subtle and dangerous is the temptation to escape them. But there are at least petty deprivations in belonging to a small sect not yet generally admitted into the Christian fold. We have not to bear the heavy cross which weighs us down to the grave ; but the little daily cross, which hardly seems a cross at all, must not be thrown off because it is so light. When the Unitarian martyr George Van Paris was burnt at Smithfield, he kissed the stake at which his life was offered up. We need to bear our lesser trials in the same spirit. Let no minister give way to the dream of wider influence by not being quite so strictly true to his convictions. We must not measure influence by rank or numbers ; nay, we should be intent rather on standing where God places us, than on measuring influence at

all. In the presence of the truth, let no mother think of a larger social circle for her daughters, no father of better worldly prospects for his son. The smallness of our numbers, instead of making us cold and indifferent, should unite us more closely as by a kind of family love.

“A little while, and those who agree with us, and those who differ from us, all will be where we shall no longer see darkly as through a glass. The views we hold are now judged at the bar of public opinion in England in this 19th century ; in a little while, we shall be at another tribunal and not in time at all. The truth we seek, therefore, and the standard of character we set before us, must be chosen by us as in the solemn presence of God and eternity. We must think, not of the opinion of this man or that, this age or that, but take home to our hearts the golden rule of St. Francis, ‘Lord, what I am in thy sight, that am I really and no more.’

“A little while ; yes, and here to-day these words are echoed in affecting tones by friends who, being dead, yet speak, by fathers and brethren who in the past year have been numbered with the departed ; the earnest and eloquent Harris, the faithful and estimable Benjamin Carpenter, and the simple-hearted but high and pure minded, the genuinely devout and by all beloved, Dr. Hutton. My fellow-christians, we will give heed to their warning ; we accept the trust they have handed down to us ; we will enter into their labours.”

A collection amounting to £28 was then made.

The meeting for business was then formed, Charles Paget, Esq., M.P., the President, taking the chair ; and it was pleasant to see that the greater part of the congregation remained, and appeared to take the warmest interest in the Committee’s report and the sentiments uttered by the several speakers when introducing the resolutions. In the absence of the Treasurer, through an unavoidable professional engagement, Mr. J. E. Clennell, the Financial Secretary, read the statement of accounts for 1859. The income for the year was £1111. 12s. 2d., and the expenditure had been £978. The balance in hand, £138. 4s. 2d., contrasted favourably with the balance of the previous year, which amounted to only £4. 12s. In fact, the balance on the first of January, 1859, was heavily against the Society, there being a large arrear of unpaid debts and of votes for amounts not paid, all of which have been liquidated during the year.

The Secretary, Rev. R. Brook Aspland, then proceeded to read the principal portions of the Committee’s report. Its

length and the important business which followed prevented him from reading the whole. It began with congratulation on the altered and improved prospects of the Association and of the Unitarian cause in England. It described the very satisfactory working of the new portions of the constitution, and paid a well-deserved tribute to the services rendered during his year of office by Mr. Paget. It next alluded to the amended By-laws of the Committee which had been drawn up for the regulation of the Committee's proceedings. One object aimed at, and it is believed secured, by those regulations, is to restrict the Committee in all pecuniary operations to the funds actually possessed by them, and to prohibit their pledging or tying up by future grants the funds to be distributed by their successors in office. In directing attention to Foreign operations, India claims the first place. The reports received, while still manifesting the earnest zeal of the missionaries, especially of Mr. Dall, do not convey the impression of success proportionate to the self-denial and energy of our missionaries. Mr. Dall is establishing, at great personal cost and labour to himself, schools for all. Limited as the Committee's funds are and wide as is the field on which they are called to labour, the doubt was expressed whether they would be justified in acting on Mr. Dall's invitation to become liberal supporters of the schools. In respect to Transylvania, the report contained much interesting matter, and recommended the strengthening the bonds of union between the Unitarians of that country and of England, by receiving and helping to maintain a succession of Magyar students, in accordance with a very judicious plan detailed to the Committee, first orally and more recently still in a letter, by Mr. John Paget, of Klausenburg. An excellent address from the Synod of Klausenburg to the Unitarians of England was read, and at a later period of the proceedings an appropriate and eloquent reply was proposed by Rev. Samuel Bache and unanimously adopted by the meeting. In turning to Home operations, the Committee were able to give proof of the good fruits of the new part of their Constitution which had enabled them to summon to their counsels various correspondents among the more eminent Unitarians in different parts of the kingdom. From Ireland, a valuable letter had been received from Rev. J. Scott Porter; from Scotland, Rev. R. B. Drummond and Rev. W. H. Crosskey had sent letters of considerable interest, shewing that the good cause of Unitarianism is keeping its ground against all its opponents. From various parts of England

letters had been received, describing much active zeal, and in some instances marked progress. In Yorkshire, Lancashire and Cheshire, missionary plans are being organized which promise satisfactory results. The letters of Rev. Brooke Herford, detailing his plans in and around Sheffield; of Rev. J. H. Ryland and Rev. Goodwyn Barmby, describing what was doing in the West Riding of York; of Rev. W. Gaskell, describing the plans in the Manchester district; and of Rev. John Wright, respecting those in the Bury district,—were heard with very deep interest and approval. The Committee expressed their heartfelt satisfaction at the development of missionary zeal among the Unitarians of the North and in other parts of the country, and their desire to co-operate with them in any way that would produce the best results. A marked reference was made to the earnest call for new and popular Unitarian tracts, the Committee acknowledging the necessity of such an issue, and expressing their desire to meet the wishes of their correspondents. The expenditure of the Society had been inconveniently limited by claims of old standing. The largest grant of the year had been made to the new Unitarian church at Southampton, the Committee feeling it a duty to aid the zealous minister and congregation in that town. To the missionary cause at Woolwich, now ably represented by Mr. M'Alister, the Committee had granted aid. To Aberdeen and several other places it had continued to make the needed grants. In conclusion, the Committee referred to some recently departed worthies who had been their own or their predecessors' associates in Unitarian action.

The report took more than an hour in reading, but was listened to with evident interest. The addresses which were delivered in moving and seconding the various resolutions were spirited and harmonious. We regret that we find ourselves precluded by want of space from using the full report we had prepared. Mr. Herbert New, in moving the adoption of the report, went over the principal topics contained in it, and claimed for the executive of the Association a larger amount of support than it had hitherto received.—Rev. John Wright, of Bury, in a powerful address, seconded the resolution, especially approving of the part of the report which referred to a large issue of Unitarian tracts, and urging the Association to do it boldly and on a large scale, issuing during the year a million of tracts, and gave them the promise of assistance in their circulation by the provincial societies.—Rev. J. Scott Porter spoke warmly in behalf of Mr. Dall and

the Indian operations, and argued that schools were essential to any well-conceived missionary plan.—The suggestion for assisting the education (theological and scientific) of the Transylvanian Unitarian students was commended to the Association by Rev. J. J. Tayler, Mr. James Yates and Sir John Bowring, in speeches of much fervour. An instruction to the Committee, authorizing them to give immediate aid to the Klausenburg authorities in sending students to complete their education in England, was unanimously adopted.—The merits of the sermon of the day were well described by Rev. Thomas Madge, who moved the thanks of the meeting to Dr. Sadler.—Mr. James Heywood drew attention to a violation of religious liberty in respect to the Parliamentary franchise in the two Universities, and moved the adoption of a petition to the House of Commons, asking for a liberal extension of the franchise in the proposed Reform Bill, to include those who were now by conscientious scruples prevented signing the Thirty-nine Articles. The petition, being seconded by Professor Ed. Taylor, was adopted by the meeting.—Dr. Sadler paid an affectionate tribute to the memory of departed worthies, and moved a resolution commemorating the services of some who had been for years associated with the Institution.—The gentleman chosen to succeed Mr. Paget as President was Sir John Bowring, whose appointment was moved by Rev. E. Kell and seconded by Rev. J. Panton Ham.—The Vice-Presidents were then, on the motion of Rev. C. C. Coe, re-appointed, with the addition of the names of Mr. Charles Paget, M.P., Mr. H. A. Bright, of Liverpool, and Sir William A'Beckett.—To the list of Home Correspondents there were added the names of Rev. P. W. Clayden, of Nottingham, and Rev. Robert Spears, of Stockton. In place of the retiring members of the Committee, Rev. J. P. Malleon and Mr. E. Cobb were appointed.—On the motion of Mr. C. E. Whitehurst, seconded by Mr. J. Heywood, the subject of special religious services to the working classes was referred to the consideration of the Committee. The services of the several officers of the Association were acknowledged by a very cordial vote of thanks, proposed by Rev. W. J. Odgers and seconded by Rev. Edward Talbot.—The kindness of the ministers and trustees of Essex-Street chapel in receiving the Association was acknowledged by a vote proposed by Rev. Hugh Hutton. The chair was at the close of the meeting vacated by the President, and having been taken by the President-elect, a motion, proposed by Mr. James Heywood and se-

conded by Mr. J. C. Darbishire, of Rivington, was cordially adopted by the meeting, thanking Mr. Paget for the ability and kindness with which he had discharged the duties of President.—The members and friends of the Association then adjourned to the beautiful and spacious room in Arundel Street, the Whittington Hall, where a *déjeuner* was prepared. The party was sufficiently large to fill the room, and for several hours the proceedings were of a very animated and pleasing kind. The chair was ably filled by the President of the past year. The addresses were given by Rev. J. J. Tayler, Rev. J. Scott Porter, Rev. John Wright, Sir John Bowring, Rev. P. W. Clayden, Rev. R. Brook Aspland, Rev. William Mountford, now of America, Rev. Dr. Sadler, Rev. Brooke Herford. It is no small disappointment to us to find ourselves precluded from giving even an outline of the admirable speeches spoken on the occasion. When the last sentiment was given, one of respect and gratitude to the President, Mr. Paget said his year of office had familiarized him with the operations of the Society, and had given him the opportunity of seeing the steady application and judicious zeal of the Committee, and he desired to mark his sense of the value of their services, and of the claim they had on the confidence and support of the Unitarian body, by increasing his annual subscription from two to five guineas, and he hoped his example would be followed by others. Thus happily ended a meeting gratifying to all concerned from the regularity of the proceedings, and the unbroken harmony and earnestly zealous spirit by which all who took part were actuated. A new and brighter day has, we think, dawned on the Association and on the Unitarian body.

LONDON DISTRICT UNITARIAN SOCIETY.

The anniversary meeting was held on Thursday, May 31, at Radley's Hotel, and spite of heavy and unceasing rain, was, like all the preceding anniversary meetings, exceedingly well attended. The chair was taken by the President, James Yates, Esq., who was well supported by both laymen and ministers. The report of the Committee, read by Mr. J. C. Lawrence, detailed varied operations for promoting the Unitarian cause, by lectures at Islington and by religious services at Woolwich, where a promising mission has been established. An expression of regret at the discontinuance of the evening services at Portland-Street chapel called forth some strong feeling on that subject, and gave Rev. J. J. Tayler an opportunity of ex-

plaining his share in that transaction. The tone of the speeches was hopeful and cheering. We hope to atone for this brief notice of a very interesting meeting by recurring to the proceedings of the Society when we receive their annual Report in print.

UNITARIAN SUNDAY-SCHOOL ASSOCIATION.

The anniversary of this very useful Society,—always one of the great attractions of our Anniversary week,—was held on Thursday morning, May 31, at Radley's Hotel. In spite of continued rain, the company assembled on the occasion was so large, that one or two rooms in the hotel, in addition to the large room, were occupied at breakfast. After breakfast, all crowded into the large room, and were well rewarded by the addresses of the President, Sir John Bowring, the officers of the Society, and many of our principal laymen and ministers. An earnest appeal made by Rev. J. P. Ham to the members to take up some of the more neglected classes of society, made a deep impression,

and the subject will be hereafter entertained by the Committee. We propose to notice their Report of the year's proceedings when it shall come before us in print.

WESTERN UNITARIAN CHRISTIAN UNION.

This meeting was celebrated at Bridport on May 23, and with the attractions of Sir John Bowring as President, Rev. W. H. Channing as preacher, and of Rev. Edward Higginson as the author of the Letter to the Churches, together with the admirable arrangements of Rev. J. L. Short and his friends at Bridport, proved a great success. If our space permitted, we could fill many columns with advantage with the report of the proceedings furnished to us. The speeches were earnest and eloquent, and breathed a spirit of catholic love. The Letter of Mr. Higginson has just reached us in print, and it well sustains the author's reputation for clear thought and bold utterance. We shall have an early opportunity in another department of our Magazine of speaking of this able and timely essay.

OBITUARY.

April 20, at Cambridge, Massachusetts, WILLIAM WELLS, Esq., aged 87. He was born at Bromsgrove, where his father, the Rev. W. Wells (a Daventry student), was minister. At the Birmingham riots in 1791, the meeting-house was threatened; and in 1793, his father emigrated to America, and received the degree of D.D. from Harvard College (Cambridge), and died at Brattleborough, where he was minister, at the advanced age of 83. (See *Monthly Repository*, 1828, p. 272.) Dr. Wells's family inherited his fidelity to principle and estimable qualities. The late Mr. William Wells was educated at Cambridge (Mass.), in which University he was afterwards a tutor. For many years, in connection with Mr. Lilly, he was a bookseller at Boston: this firm rendered good service to theology and classical literature by its importation of standard works, and also by reprints, among which may be mentioned a complete edition of Cicero's writings, the only one, we believe, published in America; and a reprint of the larger edition of Griesbach, in which they took the precedence of any English booksellers. In 1827, their shop and warehouse was consumed by fire, and Mr. Wells retired from business. He was highly esteemed

as an elegant classical scholar, as well as a man of extensive reading. He made his attainments useful by opening a school, in which youths were prepared for college; and, for a short period in later life, he and Mrs. Wells received a few young ladies into their house as pupils. Though attached to the land of his adoption, he always took a deep interest in England: one of his sisters, Mrs. Freme, married a Liverpool merchant. When the writer of this notice enjoyed his hospitality, a few years ago, his energy and cheerful activity little indicated his advanced age. A paralytic stroke deprived him of the free use of his limbs a few months before his death; but he bore his trial with a wonderful sweetness and patience, the more striking and beautiful because less to be expected from one whose long-continued health and active habits would make him feel entire dependence on others more painfully. He expressed his feelings of perfect faith and trust, and said that he had no fear or anxiety in looking forward. To the last he enjoyed hearing reading and the conversation of his friends. His peaceful end was in keeping with his peaceful life. Tributes to his memory appeared in the Boston papers; and the Christian

Register contained most of the funeral sermon by his son-in-law, Dr. Newell, the respected minister of the First Church in Cambridge.

April 26, in Dublin, at the house of her brother, W. S. Gray, Esq., Mrs. ELIZABETH R. STEPHENS, aged 65 years.

May 10, at his residence, Beech Grove, Leeds, THOMAS WILLIAM TOTTIE, Esq., aged 87.

May 16, in Gloucester, after a long illness, Mr. GEORGE WASHBOURNE, mercer, in the 61st year of his age.

May 26, at his house, Brook Bank, Godley, in the county of Chester, in the 58th year of his age, Mr. JOSEPH HIBBERT. Deprived by an accident in youth of an arm, he devoted himself to the profession of the law, as that in which his loss of limb would occasion the least inconvenience. He established a respectable and lucrative practice in Hyde, and by his integrity and assiduity had at a comparatively early period secured to himself a large amount of confidence and respect. He combined with professional pursuits a taste for literature, and made some unambitious essays both in poetry and antiquarian topography. A lecture which he prepared for a local institution, descriptive of Hyde and its surrounding district, and

which being published reached a second edition, was a creditable specimen of his literary taste and topographical knowledge. He, together with all the sons of his father (the late Mr. Randal Hibbert, of Brookside), was an unhesitating and consistent supporter of liberal politics. His religious convictions were decidedly Unitarian, and he always took a deep interest in the services and prosperity of the Gee-Cross chapel. In the intercourses of private life he was remarkable for simplicity of manners, good-nature and kind feeling. He leaves a widow and large family, who, together with a not small circle of friends, lament with chastened sorrow their separation from a deservedly and tenderly loved relative.

May 27, at the house of her sister-in-law, Miss Davis, Chowbent, aged 47 years, MARTHA, wife of Mr. William DAVIS, of Manchester, the youngest son of the late Rev. B. R. Davis, for many years the Unitarian minister of the former place.

May 28, aged 38 years, JANE GRANT, wife of Samuel GRUNDY, Esq., Bridge Hall, Bury.

June 8, in her second year, after three days' illness, MARY COGAN, the beloved child of Edward and Bithia FILLITER, Hyde-Park Place, Headingley, Leeds.

MARRIAGES.

March 31, at the residence of Mr. S. T. Holmes, Angas Street, Adelaide, South Australia, by Rev. J. Crawford Woods, B.A., JOHN HENRY FRETWELL, surgeon-dentist, to MARY ELIZABETH, third daughter of Mr. Henry GIBBENS, all of Adelaide.

June 1, at the Octagon chapel, Norwich, Mr. EDWARD HEWITT to Miss HANNAH REEVE.

June 2, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M. A., Mr. GEO. ORRELL to ELIZABETH, daughter of the late Mr. James HOWARTH, both of Bolton.

June 4, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M. A., Mr. JOS. LOWE to MARY, daughter of the late Mr. John WALSH, both of Turton.

June 7, at the Newington-Green chapel, by Rev. Dr. Cromwell, Mr. FREDERICK WILLIAM TURNER, of Stoke Newington, to

MELINA, daughter of Andrew PRITCHARD, Esq., of Canonbury.

June 8, at Lewin's-Mead chapel, Bristol, by Rev. William James, Mr. JOHN STAPLES to CAROLINE JANE, only daughter of Mr. John LEWIS, both of Bristol.

June 11, at the Unitarian church, Newhall Hill, Birmingham, by Mr. J. Green, Mr. ROBERT JAMES BAILEY, Winsen Green, to ESTHER EMBREY, Lodge Road.

June 12, at the Unitarian church, Swansea, by Rev. Edward Higginson, JOHN LEWIS, fourth son of Mr. Edward COTTON, of Rochester, Kent, to HANNAH JANE, eldest daughter of the late Mr. Daniel DAVIES, of Castle Square, Swansea.

June 20, at the Unitarian chapel, Sunderland, by the father of the bridegroom, JOHN RICHARD, only son of the Rev. John OWEN, of Lydgate, to ELLEN ADAMS, second daughter of Mr. John WRIGHT, of Sunderland.